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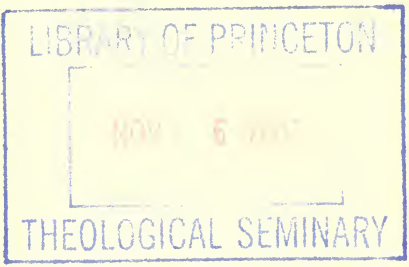

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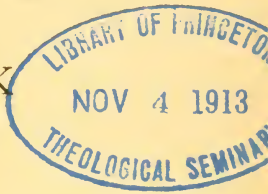
Modern American Bible : the books
of the Bible in modern American form and
phrase, with notes and introd. /

THE

MODERN AMERICAN BIBLE

MARK



THE BOOKS OF THE BIBLE IN MODERN AMERICAN FORM AND PHRASE, WITH INTRODUCTION AND NOTES

BY

FRANK SCHELL BALLENTINE

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INTRODUCTION.

The present undertaking is an attempt to translate the various books of the Bible in modern American idiomatic English, and to print the different literary forms in the manner characteristic of modern typographical arrangement.

Poetry is printed as poetry, prose as prose.

The Hebrew parallelism of prose as well as poetry is brought out clearly by this modern method of printing.

As every one knows who has at all studied Hebrew thought and expression, we must understand the principles of Hebrew parallelism, or at least realize the general character of its method, if we would at all be sure of the meaning in very many places of Holy Writ.

All quotations from the Old Testament in the New have this Hebrew parallelism running through them.

The Sermon on the Mount, the Charge to the Twelve, and the Charge to the Seventy, are characterized by the same parallelism.

In fact, wherever and whenever our Lord in his teaching is represented at any length or is seen to rise to any height of spiritual pathos or of vehemence the same native Hebrew parallelism makes its appearance and comes to a greater or less perfection according as the thought or spirit it is being used to give expression to rises or falls beyond the ordinary.

This is seen only imperfectly in the good news according to S. Mark. But in S. Matthew it makes itself felt continually.

S. Mark is emphatically the Evangelist of action. What our Lord does he as a rule confines himself to. He leaves it to S. Matthew to tell us more fully what he says and how he says it.

In accordance with this plan, S. Mark has nothing to tell us about the infancy, boyhood or youth of our Lord. It is only as a full-grown man of action he speaks of him. Following the old classic adage he leaps at once *in medias res*. He was content to paint the scenes he considered of vital importance to our souls' health clearly and vividly, and left the teaching which the facts embodied to do its work as the Spirit gave it utterance.

In this translation the conversational parts are arranged as in all modern stories, after the

method of Henri Lasserre in his LES SAINTS EVANGILES.

S. Mark's version of the Gospel story seems to be the original and simplest form of its promulgation. Many of the best scholars to-day think it the first one to take a written form. We are inclined to think this is a fact. But whether that is so or not, it seems quite certain that it is in S. Mark where we see Jesus as only a most original record could show him to us in the fewest words and with the most graphic touches.

S. Mark seems to give us the original story in all its divine simplicity, before any attempts to elaborate on it, either for the satisfaction of the Jewish or the Gentile race.

S. Mark is the furthest of all removed from the influence of Jewish wisdom and Gentile philosophy.

The Gospel according to S. Mark should be the first of all the Gospels to be read through and studied carefully.

S. Matthew, on the other hand, shows a decided influence from Hebrew wisdom and a desire to put the Gospel story in the best and strongest light for the information and enlightenment of Christian Jews.

S. Luke, on the other hand, writes for the Christian Gentile world.

S. John's version is the acme of them all, and a fitting climax to a noble series of delineations of the Divine Man. S. John carries us beyond all thought of Jew or Gentile, barbarian, Scythian, bond or free, and shows us Christ Jesus in his divine simplicity and his sublime humanity.

The grouping of the several books of the New Testament, therefore, we would make as follows:

S. Mark	1
S. Matthew . . .	2
1 and 2 S. Peter.	
S. Jude	
S. James	
S. Luke	3
S. Paul	4
S. John	5

In this grouping, the book of the Acts is included under S. Luke. The Epistle to the Hebrews is included under S. Paul's Epistles. S. John's Epistles and his Revelation are included under his name.

This grouping gives us a historical view of the New Testament, and an appreciation of its several parts, and the group as a whole which we cannot otherwise get. The historical perspective is good, and the result of such a reading highly satisfactory.

THE BEGINNING
OF
THE GOOD NEWS
OF
JESUS CHRIST, THE SON OF GOD.

Behold! I am sending my messenger before thy face.
He shall prepare thy way.

The voice of one crying in the wilderness:
Make ready the way of the Lord.
Make his paths straight.

Just as it is thus written in Isaiah the prophet, John came, baptizing in the wilderness and proclaiming the baptism of repentance for the remission of sins.

All Judea and all Jerusalem went out to him, and they were baptized by him in the Jordan, confessing their sins.

John was clothed with camel's hair and had a

leather belt round his waist. His food was locusts and wild honey.

"One mightier than I is coming after me," he kept proclaiming.

"I am not fit to stoop down and untie the fastening of his sandals.

I baptized you with water,

But he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan; and just as he was coming up out of the water he saw the heavens rent asunder and the Spirit like a dove descending on him.

A voice came out of the heavens:

"Thou art my beloved Son.

In thee I am well pleased."

The Spirit at once forced him out into the wilderness. So he was in the wilderness forty days tempted by Satan. He was with the wild beasts, and the angels waited on him.

After the delivering up of John, Jesus came into Galilee, proclaiming the good news of the Kingdom of God:

"The time has been fulfilled," he said,

"And the kingdom of God has come near.
Repent,
And believe the good news."

He was passing along by the sea of Galilee, and he saw Simon and his brother Andrew casting a net into the sea. For they were fishers:

"Come and follow me," said Jesus, "and I will make you fishers of men."

They at once left the nets and followed him.

Going on a little further, he saw James the son of Zebedee, and his brother John. They also were in the boat mending their nets, and he at once called them.

They left their father Zebedee in the boat with the hired men and went after him.

They go into Capernaum.

On the very first Sabbath he entered the synagogue and began to teach.

They were astonished at his teaching. For his teaching was like one who had authority and not like the scribes.

A man with an unclean spirit was in their synagogue:

"Let us alone," he cried. "What do you wish of us, Jesus of Nazareth? Have you come

to destroy us? I know who you are—The Holy One of God."

Jesus rebuked him, and said:

"Be still, and come out of him."

The unclean spirit threw him into a fit and cried with a loud voice and came out of him.

They were all astonished, and began to discuss among themselves, and say:

"What is this? What new teaching is this? For with authority he commands even the unclean spirits and they obey him."

The report about him went out at once in every direction into the whole of the surrounding country of Galilee.

On coming out of the synagogue they at once came into the house of Simon and Andrew with James and John.

The mother of Simon's wife was lying sick with a fever, and they at once told him about her.

He came and took her by the hand and raised her up. So the fever left her and she began to wait on them.

That evening when the sun went down they kept bringing him all who were sick, and the demoniacs.

The whole city was gathered together at the door.

He cured many who were sick with different diseases, drove out many demons, and did not allow the demons to speak because they knew him.

In the morning, long before day, he rose up and went out. He went away into a desert place and was praying there.

Simon and those with him followed him and found him and said to him :

"Every body is looking for you."

"Let us go away from here into the next towns, that I may preach there also," said Jesus. "For it was for this I came out."

He went into their synagogues throughout all Galilee, preaching and driving out demons.

A leper came to him, begging him and kneeling to him :

"If you wish," he said, "you can cure me."

Jesus pitied him and stretched out his hand and touched him :

"It is my wish," he said. "Be cured."

The leprosy at once left him, and he was cured.

He strictly charged him and at once sent him out :

"See you say nothing to any one," he said,

"but go show yourself to the priest and offer for your cure what Moses directed for a witness to them."

But he went out and began to talk a great deal about it and to spread the story so widely that Jesus could no longer openly enter into a city, but was out in desert places.

They kept coming to him from every side.

When he entered again into Capernaum, after some days, it was heard he was in a house.

At once many were gathered together so there was no longer room, even about the door.

He was speaking the word to them.

They were coming to him bringing a paralytic carried by four men. But not being able to get near him for the crowd, they removed the roof, where he was, and when they had made an opening, they began to let down the couch on which the paralytic was lying.

Jesus saw their faith and said to the paralytic,

"Child, your sins are forgiven."

Some Scribes were sitting there, discussing with themselves :

"Why is this man speaking this way? He is blaspheming. Who but God can forgive sins?"

Jesus at once noticed that they were discussing this way with themselves, and said to them:

"Why are you discussing these things with yourselves? Which is easier,—to say to the paralytic, Your sins are forgiven; or,—to say, Get up, take up your bed and walk. But that you may know the Son of man has power on earth to forgive sins, (he says to the paralytic), I say to you, Get up, take up your bed and go to your house."

He got up, at once took up the bed, and went out before them all, so that they were all astonished and praised God, and said:

"We have never seen any thing like this!"

He went out again by the sea: and all the crowd kept coming to him and he kept teaching them.

As he was passing by, he saw Levi the son of Alphaeus sitting in the tax office, and he said to him:

"Follow me."

He got up and followed him.

While Jesus was taking a meal in his house, many tax collectors and immoral people were also sitting together with him and his disciples. For

there were many and they kept following him.

So when the Scribes and the Pharisees saw he was eating with the immoral people and tax-collectors, they said to his disciples:

"Does he eat and drink with tax collectors, and immoral people?"

"Those who are well do not need a doctor, but those who are sick," said Jesus when he heard this. "I did not come to call the good but the immoral."

John's disciples and the Pharisees were fasting.

"Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" they came and said to him.

"Can the bridegroom's friends fast while the bridegroom is with them?" said Jesus. "So long as they have the bridegroom with them they cannot fast. But the time will come when the bridegroom shall be taken away from them, and then will they fast in that time.

No one sews a piece of unshrunk cloth on an old garment, if he does, the shrinking of it tears the new from the old, and a worse rent is made. No one pours new wine into old wine-

skins, if he does, the wine will burst the skins, and the wine is lost and the skins. But new wine must be put into fresh skins."

He was going through the wheat-fields on the Sabbath.

As his disciples were going along they began to pick the heads of wheat.

"Look!" said the Pharisees to him. "Why are they doing what is not right on the Sabbath?"

"Did you never read what David did when he was in need and was hungry, he and those who were with him, how he went into the house of God in the days of Abiathar the high priest and ate the show bread, which is not right to eat, but for the priests, and gave also to those who were with him?"

And he added:

"The Sabbath was made for man, and not man for the Sabbath. So the Son of man is lord even of the Sabbath."

He again entered the synagogue.

A man with a withered hand was there. So they watched him to see if he would cure him on the Sabbath, that they might accuse him.

"Stand up," he said to the man with the

withered hand. "Is it right to do good on the Sabbath, or to do harm? To save a life or to kill?"

But they kept still.

He looked round on them with anger. For he was grieved for the hardness of their hearts.

"Stretch out your hand," he said to the man.

He stretched it out, and it was restored.

The Pharisees went out and at once with the Herodians consulted against him to destroy him.

Jesus with his disciples withdrew to the sea. A great crowd from Galilee followed. From Judæa also, from Jerusalem, from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great crowd, when they heard all the things he did, came to him.

He spoke to his disciples, that a little boat should wait on him because of the crowd, that they might not be pressing on him. For he had cured many, so that as many as had plagues were falling on him in order that they might touch him. And whenever the unclean spirits saw him they would fall down before him and cry:

"You are the Son of God!"

He repeatedly warned them not to make him known.

He went up into the mountain and called to him whom he wished, and they went to him.

He appointed twelve to be with him, to be sent out to preach and to have authority to drive out demons.

Simon he surnamed Peter,
James the son of Zebedee and John his brother,
Andrew,
Philip, Bartholomew,
Matthew, Thomas
James the son of Alpheus, Thaddeus,
Simon the Zealot, and Judas Iscariot who also betrayed him.

He came into a house.

The crowd came together again so that they could not so much as eat.

When his friends heard it they went out to lay hold of him. For they said :

" He is beside himself."

But the Scribes who came down from Jerusalem said :

" He has Baalzebub," and, " By the prince of the demons he is driving out the demons."

He called them to him and said to them in parables :

" How can Satan drive out Satan ?
If a kingdom is divided against itself,
That kingdom cannot stand.
If a house is divided against itself,
That house will not be able to stand.
If Satan has risen up against himself, and is divided,
He cannot stand, but has an end.

No one can enter the house of the strong man
And spoil his goods
Except he first binds the strong man ;
And then he will spoil his house.

To tell you the truth :
All their sins will be forgiven
The sons of men,
And their blasphemies with whichever
They shall blaspheme,
But whoever shall blaspheme
Against the Holy Spirit,
Has never forgiveness,
But is guilty of an eternal sin."

He said this, because they said :

" He has an unclean spirit."

His mother and his brothers came, and standing outside, sent to him to come to them.

A crowd was sitting round him, and they said to him :

" Your mother and your brothers outside are looking for you."

" Who is my mother and my brothers ? " came back the response. And looking round on those who were sitting about him, he said : " Look ! My mother and my brothers ! For whoever shall do the will of God, he is my brother and sister and mother."

He again began to teach by the sea.

A very great crowd was gathered to him, so that he got into a boat and sat in the sea, and all the crowd was by the sea on the land.

He was teaching them many things in parables, and was saying to them in his teaching :

" Listen ! Look ! The sower went out to sow.

As he sowed, some seed fell by the road, and the birds came and ate it up.

Some fell on the rocky ground where it had not much earth. It at once sprang up because it had no depth of earth. But when the sun rose

it was scorched. And because it had no root, it withered away.

Some fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

But some fell into the good ground, and kept yielding fruit, growing up and increasing; and kept yielding, thirty-fold, and sixty-fold, and a hundred-fold."

And he said:

"He who has ears to hear, let him hear."

When he was alone those about him with the twelve asked him about the parables.

"To you is imparted the secret of the Kingdom of God," he said, "but to those who are outside, everything is done in parables, that

> Seeing they may see and not perceive,
> Hearing they may hear and not understand,
> Lest they should by chance turn again
> And it should be forgiven them.

Do you not know this parable?

Then how shall you know all the parables?

The sower sows the word.

These are they by the road where the seed is sown. When they have heard, Satan at once comes and takes away the word which has been sown in them.

These, in the same way, are they who are sown on the rocky ground, who, when they have heard the word, receive it at once with joy ; and they have no root in themselves, but endure for a while ; then, when tribulation and persecution rises because of the word, they are at once offended.

Others are those who are sown among the thorns. These are they who have heard the word, and the cares of the world and the deceitfulness of riches, and the desires of other things entering in, choke the word and it becomes unfruitful.

These are they who are sown on the good ground ; such as hear the word, accept it, and keep bearing fruit, thirty-fold, and sixty-fold, and a hundred-fold.

Surely the lamp is not brought
To be put under the bushel.
Or under the bed ?
Is it not brought
To be put on the stand ?
For there is nothing hid,
But that it should be made known.
Nor was anything made secret,
But that it should come to light.
If any man has ears to hear, let him hear.

Be careful what you listen to.
With what measure you measure,
It will be measured you,
And more will be given you.
For he who has,
To him will be given.
And from him who has not,
From him will be taken away,
Even what he has.

So the Kingdom of God is as if a man should throw seed on the ground, should sleep and rise, night and day, and the seed should spring up and grow he does not know how.

The ground bears fruit of itself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, he at once sends out the sickle because the harvest has come.

How shall we compare the kingdom of God? or in what parable shall we put it? It is like a grain of mustard seed, which, when it is sown upon the ground, though it is less than all the seeds on the ground, yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds may perch under the shadow of it.

With many such parables he kept speaking

the word to them as they were able to hear it: And without a parable he did not speak to them. But privately, to his own disciples, he would explain every thing.

The evening of the same day he said to them: Let us go over to the other side. So leaving the crowd, they took him with them, just as he was, in the boat. And other boats were with him. A great wind-storm came up, and the waves kept beating into the boat so that it was already being filled. But he himself was in the stern asleep on the cushion. So they roused him, and said:

"Master, do you not care that we are perishing?"

He got up, and rebuked the wind, and said to the sea:

"Peace: Be still."

The wind went down, and there was a great calm, and he said to them:

"Why are you afraid? Have you not yet faith?"

They were very much afraid, and said to each other:

"Who then is this, that even the wind and the sea obey him?"

They came to the other side of the sea into the country of the Gerasenes.

When he had got out of the boat there met him out of the tombs a man with an unclean spirit. He had his home among the tombs and no one could bind him even with chains. For he had often been bound with fetters and chains, and the chains had been torn apart by him and the fetters broken in pieces. Nor could any one tame him. And always, night and day, in the tombs and in the mountains, he kept crying out and cutting himself with stones. And when he saw Jesus from a distance he ran and worshipped him :

" What do you wish of me, Jesus, Son of the Most High God ? " he cried with a loud voice. " For God's sake, do not torment me."

For he said to him : " Come out of the man, you unclean spirit."

And he asked him :

" What is your name ? "

" My name is Legion. For we are many."

He kept begging him urgently not to send them away out of the country. Now there was there on the mountain side a great herd of pigs feeding. So they begged him, and said :

" Send us into the pigs, that we may go into them."

He gave them leave. And the unclean spirits came out and went into the pigs and the herd ran down the steep into the sea, in number about two thousand, and they were drowned in the sea.

Those who fed them fled, and told it in the city and in the country. And they came to see what had happened.

They came to Jesus and saw the demoniac sitting clothed and in his right mind, even him who had the legion : and they were afraid.

Those who saw it told them how it happened the demoniac and about the pigs. And they began to beg him to go from their parts.

As he was getting into the boat the demoniac begged him to let him stay with him. But he did not allow him, but said to him :

"Go to your house, to your friends, and tell them what great things the Lord has done for you and how he took pity on you."

He went away and began to make known in Decapolis what great things Jesus had done for him, and every body began to wonder about it.

When Jesus had crossed over again in the boat to the other side a great crowd was gathered to meet him.

He was by the sea.

One of the Presidents of the synagogue whose name was Jair came up to him, and when he saw him he fell at his feet and urgently begged him, and said:

"My little daughter is at the point of death. I beg you to come and lay your hands on her that she may be cured and live."

He went with him.

A great crowd followed him and kept pressing on him.

A woman who had a flow of blood twelve years and had undergone much suffering at the hands of many doctors and had spent all she had and was no better, but rather grew worse, having heard about Jesus, came in the crowd behind and touched his clothes. For she said: "If I touch but his clothes I shall be cured."

At once the fountain of her blood was dried up and she felt in her body she was cured of her sickness.

At once Jesus noticed in himself the power going from him and turned in the crowd, and said:

"Who touched my clothes?"

"You see the crowd pressing on you," his disciples said, "and do you say, 'Who touched me?'"

He looked round to see her who had done this thing.

But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him and told him all the truth.

"Daughter," he said to her, "your faith has cured you. Go in peace and be cured of your sickness."

While he was still speaking, they came from the ruler of the synagogue's house, and said:

"Your daughter is dead. Why do you trouble the Master any more?"

"Do not be afraid, only believe," Jesus said to the President of the synagogue, not heeding what was said.

He allowed no one to go with him but Peter, and James, and John the brother of James.

They come to the house of the President of the synagogue, and he sees a tumult and people weeping and wailing greatly.

"Why are you making a tumult, and weeping?" he says to them as he enters. "The child is not dead, but is sleeping."

They began to laugh at him.

But he put them all out and took the father of the child and her mother and those with him,

and went in where the child was. And taking the child by the hand, he said to her :

"Talitha cumi"—which means, Little girl, I tell you, Get up.

The little girl at once got up and began to walk about. For she was twelve years old.

They were at once very greatly astonished. And he emphatically charged them to let no one know this. And he told them to give her something to eat.

He went out from there and came into his own country, and his disciples kept following him.

When the Sabbath had come he began to teach in the synagogue. And many when they heard him were astonished, and said :

"Where does this man get these things?" and "What is the wisdom which is given this man? And what do such great things done by his hands mean? Is not this the carpenter, the son of Mary, and brother of James, Joses, Judas, and Simon? And are not his sisters here with us?"

They kept finding cause of offence in him.

"A prophet is not without honor," said Jesus, "but in his own country, among his own relatives, and in his own house."

He could do no great thing there, except that he laid his hands on a few sick people, and cured them.

He kept wondering at their want of faith.

He was going round about the villages teaching.

He called to him the twelve and began to send them out two and two. He gave them authority over the unclean spirits, and he charged them to take nothing for their journey, but a stick only. No bread, no bag, no money in their purse, but with sandals on, and,—do not put on two coats.

His charge to them was:

"Wherever you enter a house
Stay there till you leave that place.
Whatever place will not receive you,
Nor hear you,
When you leave it,
Shake off the dust under your feet,
For a witness to them."

They went out and preached that men should repent. They drove out many demons, anointed many who were sick with oil, and cured them.

King Herod heard of it. For Jesus' name had become known: and he kept saying: "John

the Baptist has risen from the dead, and so these powers are working in him.

But others would say: "It is Elijah."

Others would say: "A prophet, like one of the prophets."

But Herod, when he heard of it, would say: "It is John whom I beheaded. He has risen."

For Herod himself had sent out and seized John, and bound him in prison for the sake of Herodias his brother Philip's wife. For he had married her. For John kept saying to Herod: "It is not right for you to be living with your brother's wife. So Herodias set herself against him and wished to kill him, but could not. For Herod was afraid of John, because he knew he was a good and holy man, and so he protected him. And when he listened to him he was very much perplexed, and yet he was glad to listen to him. But a convenient time came when Herod on his birthday gave a supper to his principal officers, generals and the foremost men of Galilee. Then the daughter of Herodias herself came in and danced, and pleased Herod and those at table with him. And the King said to the girl: "Ask me whatever you wish and I will give it to you." And he swore to her: "Whatever you shall ask me, I will give you to the half of my kingdom."

"What shall I ask?" she went out and said to her mother.

"The head of John the Baptist."

She came in at once with haste to the King:

"I wish you to give me at once in a dish the head of John the Baptist."

The King was very sorry. But for the sake of his oaths and those at table, he would not reject her. So the King at once sent out a soldier of his guard and ordered him to bring his head.

He went and beheaded him in the prison, brought his head in a dish, and gave it to the girl.

The girl gave it to her mother.

When his disciples heard of it, they came and took up his body and laid it in a tomb.

The apostles gathered about Jesus, told him everything they had done and what they had taught.

"Come apart into a desert place and rest a while," he said to them. For there were many coming and going and they had not even time to eat.

So they went away in the boat to a desert place by themselves.

But many saw them going and noticed it and

they ran there together afoot from all the towns and got there before them.

He came out and saw a great crowd, and he pitied them, because they were like sheep without a shepherd.

So he began to teach them a great many things.

As it was already getting late his disciples came to him:

"The place is a desert," they said, "and it is already late. Send them away that they may go into the surrounding country and villages and buy themselves something to eat."

"You give them something to eat."

"Shall we buy two hundred dollars' worth of bread and give them to eat?"

"How many loaves have you? Go see."

When they had found out they said:

"Five and two fish."

He directed that all should sit down by parties on the green grass. And they sat down in ranks by hundreds and by fifties.

He took the five loaves and the two fish, and looking up to heaven, he blessed God, and broke the loaves; and he gave to the disciples to set before them. And he divided the two fish among them all.

They all ate and were filled.

And they took up twelve baskets of broken pieces, and also of the fish.

Those who ate the loaves were five thousand men.

He at once urged his disciples to get into the boat and go before him to Bethsaida on the other side, while he himself sent the crowd away.

After he had taken leave of them he went into the mountain to pray.

When evening had come the boat was in the middle of the sea, and he alone on the land. So seeing them laboring at the oars, for the wind was against them, about three o'clock in the morning, he came to them, walking on the sea; and he would have passed them: but when they saw him walking on the sea they thought it was a ghost, and cried out. For they all saw him and were troubled. But he at once talked with them:

"Courage!" he said. "It is I. Do not be afraid."

He got into the boat with them, and the wind went down. But they were very much astonished. For they did not understand the miracle of the loaves, but their mind was slow to take it in.

When they had crossed over, they landed at

Gennesaret, and moored to the shore. And when they had got out of the boat the people at once recognized him and ran round that whole country, and began to carry round on their beds those who were sick, where they heard he was.

Wherever he entered, into villages, towns or farms, they would lay the sick in the streets and would beg him to let them touch, if it were but the border of his garment. And as many as touched him were cured.

The Pharisees and certain of the Scribes who came from Jerusalem gathered round him.

They had noticed that some of his disciples were eating their food with defiled, that is, unwashed hands. For the Pharisees and all Jews, unless they wash their hands carefully, do not eat, keeping the traditions of their ancestors. And when they come from the market, unless they wash themselves, they do not eat. And there are many other things which they have received as binding, washings of cups, and pots and copper pans. So the Pharisees and the Scribes asked him:

"Why do your disciples not observe the traditions of our ancestors, but eat their bread with defiled hands?"

"Well prophesied Isaiah of you hypocrites,"
he said,—"as it is written:

> This people honoreth me with their lips,
> But their heart is far from me.
> In vain do they worship me,
> Teaching for doctrines the precepts of men.

You leave the command of God
And hold fast the tradition of men.
Full well do you reject the command of God,"
he added,
"That you may keep your tradition.
For Moses said:

> Honor thy father and mother.

And:

> He that speaketh evil of father or mother
> Let him surely die.

But you say:
If a man shall say to his father or his mother,
That by which you might have been profited
by me,
Is Corban, that is to say, Given to God;
You no longer allow him to do anything
For his father or his mother,
Making void the word of God by your tradition
Which you have delivered.
And many such things you do."
He called the crowd to him again and said:
"All of you listen to me and understand.
Nothing from outside the man

Going into him can defile him.
But what comes out of the man
Is what defiles him."

When he had entered the house from the crowd his disciples asked him about the parable.

"Are you so without understanding also," he said to them. "Do you not see that whatever from outside goes into the man cannot defile him; because it does not go into his heart, but into his belly and out into the sewer?"

In saying this he made all foods clean.
And he said:

"What comes out of the man, that defiles him. For from inside, out of the heart of men, all wicked suggestions come,

Fornications,	Deceit,
Thefts,	Lewdness,
Murders,	Envy,
Adulteries,	Blasphemy,
Covetings,	Pride,
Villainies,	Foolishness.

All these wicked things come from inside and defile the man."

He left there and went into the parts of Tyre and Sidon. And he went into a house and

wished no one to know it. But he could not be hid. But at once a woman, whose little daughter had an unclean spirit, heard about him and came and fell down at his feet. Now the woman was a heathen, a Cyrophœnician by race. She kept begging him to drive the demon out of her daughter.

"Let the children first be filled," he said. "For it is not right to take the children's food and to throw it to the little dogs."

"Yes, Lord, even the little dogs under the table feed on the children's crumbs."

"Because of this saying, go. The demon has gone out of your daughter."

She went to her house and found the child laid on the bed, and the demon gone out.

Again he went out from the parts of Tyre, and came through Sidon to the sea of Galilee, right across the district of Decapolis.

They bring him one who was deaf and had an impediment in his speech, and they beg him to lay his hand on him.

He took him away from the crowd by himself, put his fingers in his ears, spat, and touched his tongue. Then looking up to heaven, he sighed, and said to him :

"Ephphatha," that is, "Be opened."

His ears opened, the string of his tongue was untied, and he began to talk plainly.

He charged them not to tell any one. But the more he charged them, the more a great deal they made it known. And they were exceedingly astonished and said:

"He has done everything well. He makes even the deaf to hear and the mute to speak."

At that time when there was again a great crowd, and they had nothing to eat, he called his disciples to him and said:

"I pity the crowd because they have now been with me three days, and have nothing to eat. And if I send them away to their homes hungry, they will faint on the road; and some of them have come from a distance."

"Where can any one get enough to fill these with bread here in a desert place?"

"How many loaves have you?"

"Seven."

He told the crowd to sit down on the ground. And he took the seven loaves, gave thanks, broke, and gave to the disciples to distribute to them. And they distributed them to the people.

They had a few small fish. So he blessed and told them to distribute them also to them.

They ate and were filled: and they took up of broken pieces that remained over seven hampers.

They were about four thousand; and he sent them away. And he at once got into the boat with his disciples and came into the parts of Dalmanutha.

The Pharisees came out and began a discussion with him. They were trying to get from him a sign from heaven and tempting him. So deeply sighing in his spirit, he said:

"Why is this generation trying to get a sign? To tell you the truth, No sign will be given it."

He left them, and again getting into the boat he went to the other side.

They forgot to take any bread; and they had not in the boat with them more than one loaf. And he charged them and said:

"Be careful. Beware of the leaven of the Pharisees and the leaven of Herod."

They began to discuss with each other and say:

"It is because we have no bread."

Jesus noticed it:

"Why are you discussing because you have no bread?" he said. "Do you not yet see nor un-

derstand? Is your mind so slow of comprehension? Have you eyes and do you not see? Have you ears and do you not hear? And do you not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"

"Twelve."

"And when the seven among the four thousand how many hampers full of broken pieces did you take up?"

"Seven."

"Do you not yet understand?"

They come to Bethsaida.

They bring him a blind man and beg him to touch him.

He took hold of the hand of the blind man and brought him out of the village: and when he had spit on his eyes, and laid his hands on him, he asked him:

"Do you see anything?"

"I see men," he said as he looked up. "For I see them walking about like trees."

Then again he laid his hands on his eyes, and he looked steadily and was restored, and saw everything clearly. Then he sent him away to his home and said:

"Do not even go into the village."

Jesus and his disciples went out into the villages of Cæsarea Philippi: and in the way he began to question his disciples and say:

"Who do they say I am?"

"John the Baptist," they told him; "and others, Elijah; but others, One of the Prophets."

"But who do you say I am?"

"You are the Christ."

It was Peter answered.

Then he charged them not to tell anyone about him. And he began to teach them that the Son of man must endure much suffering, be rejected by the elders, the chief priests and the scribes, be killed, and after three days rise again. And he spoke the saying openly.

Peter took him and began to remonstrate with him.

But turning about and seeing his disciples he remonstrated with Peter and said:

"Get out of my way, Satan. For you are not looking at things in God's way, but man's."

Then calling the crowd with his disciples, he said to them:

If any one wishes to come after me,
Let him deny himself,
Take up his cross,
And follow me.
For whoever wishes to save his life,

Will lose it.
But whoever will lose his life,
For my sake,
And for the sake of the good news,
Will save it.
For what good is it to a man to gain the whole world,
And forfeit his life?
For what should a man give
In exchange for his life?
For whoever shall be ashamed of me, and of my words,
In this faithless and wicked generation,
The Son of man also will be ashamed of him,
When he comes in the glory of his Father,
With the holy angels.

And he said to them:

"To tell you the truth, there are some of those standing here who will in no way taste of death, till they see the Kingdom of God come with power."

Six days later Jesus took with him Peter and James and John and brought them up into a high mountain apart by themselves: and he was transformed before them: and his clothes became brilliant, exceedingly white, such as no bleaching on earth could produce. And Elijah and Moses

appeared to them: and they were talking with Jesus.

"Rabbi," said Peter to Jesus, "it is good for us to be here. Let us make three booths, one for you, one for Moses, and one for Elijah."

For he did not know what to answer. For they became very much afraid. And there came a cloud overshadowing them: and a voice came out of the cloud:

"This is my beloved Son. Hear him."

Suddenly looking round they saw no one any more but Jesus only with themselves.

As they were coming down from the mountain he charged them to tell no one what they had seen, except when the Son of man should have risen from the dead.

So they kept the saying, discussing among themselves what the rising again from the dead should mean.

"The Scribes say Elijah must first come," they said as they questioned him:

"Elijah is indeed coming first and is to restore everything," he said, "and how is it written about the Son of man, that he should endure much suffering and be treated with contempt. But I tell you, Elijah has come, and they have done to him whatever they wished, just as it is written about him."

When they came to the disciples they saw a great crowd about them and Scribes discussing with them. And at once, the whole crowd when they saw him, were very much astonished, and ran and greeted him.

"What are you discussing with them?" he asked.

"Master," one of the crowd answered, "I brought you my son who has a mute spirit. Wherever it takes him it dashes him down and he foams, and gnashes his teeth, and pines away. I spoke to your disciples that they should drive it out, but they could not."

"O faithless generation," he answered them, "how long must I be with you? How long must I bear with you? Bring him to me."

They brought him to him. And when he saw him the spirit at once threw him into a fit and he fell on the ground and rolled about, foaming.

"How long has it been since this has happened him?" he asked his father.

"From his childhood. And it has often thrown him both into the fire and into waters, to destroy him. But if you can do anything, take pity on us and help us."

"If you can! Everything is possible to him who believes."

"I believe!" the father of the child at once cried out. "Help my unbelief."

When Jesus saw a crowd was gathering, he rebuked the unclean spirit:

"You mute and deaf spirit," he said, "I command you, come out of him and go no more into him."

So when he had cried out and had thrown the boy into fit after fit he came out: And he became as one dead; so that most of them kept saying: "He is dead."

But Jesus took him by the hand and raised him up, and he got up.

When he had come into the house his disciples asked him privately:

"How is it we could not drive it out?"

"This kind can be made to come out by nothing but prayer."

They went out from there and were going through Galilee, and he did not want any one to know it. For he was teaching his disciples and was saying to them:

"The Son of man is being delivered up into the hands of men, and they will kill him, and three days after he is killed he will rise again."

But they did not understand the saying, and were afraid to ask him.

They came to Capernaum.

"What were you discussing on the road?" he asked them when he was in the house.

But they kept quiet. For they had discussed with each other on the road, who was the greatest.

He sat down and called the twelve and said:

"If any one wishes to be first,
He will be last of all,
And servant of all."

Then he took a little child and set him among them, and taking him in his arms, he said to them:

"Whoever shall receive
One of such little children
In my name,
Receives me.
Whoever receives me,
Receives not me,
But him who sent me."

"Master," said John, "we saw some one driving out demons in your name and we tried to stop him, because he was not following us."

"Do not try to stop him," said Jesus.

"For there is no one
Who shall do a great thing
In my name,
And be able quickly
To speak ill of me,
For he who is not against us
Is for us.

For whoever shall give you
A cup of water to drink
Because you are Christ's,
To tell you the truth,
He will never lose his reward.
And whoever shall offend
One of these little ones
Who believe on me,
It would be good for him
If a great millstone
Was hung about his neck,
And he was thrown into the sea.

If your hand becomes a hindrance to you,
Cut it off,
It is good for you
To go into life maimed,
Rather than with two hands
To go into Gehenna, into the unquenchable fire.

If your foot becomes a hindrance to you,
Cut it off.
It is good for you
To go into life lame,
Rather than with two feet
To be thrown into Gehenna.

If your eye becomes a hindrance to you,
Tear it out.
It is good for you
To go into the Kingdom of God one eyed,
Rather than with two eyes
To be thrown into Gehenna.
Where their worm never dies,
And the fire is not quenched.

For every one will be preserved with fire
And every sacrifice will be preserved with salt.
Salt is good.
But if the salt becomes saltless,
With what will you season it?
Have salt in yourselves,
And live at peace with each other."

He left there and came into the parts of Judæa

beyond Jordan, and again crowds came about him, and he was again teaching them as he was accustomed to do.

Some Pharisees came to him :

"Is it right for a man to put away his wife?" they asked, tempting him.

"What did Moses command you?"

"Moses allowed us to write a bill of divorce and to put her away."

"For your hardness of heart he wrote you this command. But from the beginning of the creation God made them male and female. For this reason will a man leave his father and mother and will cleave to his wife; and the two will become one flesh. So they are no more two, but one flesh. So what God has joined together, let no man put asunder."

In the house the disciples asked him again about this :

"Whoever shall put away his wife, and marry another," he said to them, "commits adultery against her. And if she herself shall put away her husband, and marry another, she commits adultery."

They were bringing little children to him to have him touch them. But the disciples began

to find fault with them. But Jesus saw it and was very indignant:

"Allow the little children to come to me," he said. "Do not be hindering them. For of such is the Kingdom of God. To tell you the truth, Whoever shall not receive the Kingdom of God as a little child will never enter it."

He took them in his arms, put his hands on them, and blessed them.

As he was going out into the road some one ran up to him and threw himself on his knees before him.

"Good Master," he asked, "what shall I do to inherit eternal life?"

"Why do you call me good? None is good but one,—God. You know the commandments:

> Do not kill.
> Do not commit adultery.
> Do not steal.
> Do not bear false witness.
> Do not defraud.
> Honor thy father and mother."

"Master, I have kept all these from my youth."

Jesus looked at him and loved him:

"You lack one thing," he said to him. "Go, sell whatever you have, and give to the poor, and

you will have treasure in heaven, and come follow me."

But his face clouded at this saying, and he went away sad. For he was very rich.

Jesus looked round and said to his disciples :

"How hard it will be for the rich to get into the Kingdom of God!"

The disciples were astonished at his words. But Jesus answered again, and said to them :

"Children, how hard it is for those who trust in riches to get into the Kingdom of God! It is easier for a camel to get through a needle's eye, than for a rich man to get into the Kingdom of God."

They were very much astonished, and said to him :

"Then who can be saved?"

Jesus looked on them and said :

"With men it is impossible, but not with God. For everything is possible with God."

"See, we have left everything and have followed you," Peter began to say.

"To tell you the truth," said Jesus, "no one has left

house,
brothers,
sisters,

mother,
father,
children,
or lands,

for my sake and for the sake of the good news, but he will receive a hundred-fold now in this time,

houses,
brothers,
sisters,
mothers,
children,
and lands,
with persecutions,

and in the world to come, eternal life.

But many who are first will be last,
And the last, first.

They were on the road going up to Jerusalem, and Jesus was walking in front of them, and they were astonished, and those following were afraid.

Then he took again the twelve, and began to tell them what was going to happen him :

" See, we are going up to Jerusalem, and the Son of man will be delivered to the chief priests, and the scribes, and they will condemn him to

death, and deliver him to the heathen. They will mock him, and spit on him, and beat him and kill him ; and after three days he will rise again."

James and John, the sons of Zebedee, came up to him :

"Master," they said, "we wish you to do for us whatever we ask you."

"What do you wish me to do for you ?"

"Give us to sit, one on your right and one on your left, in your glory."

"You do not know what you are asking. Can you drink the cup I am drinking? Or be baptized with the baptism I am being baptized with?"

"We can."

"The cup I am drinking you will drink. With the baptism I am being baptized with you will be baptized. But to sit on my right, or on my left, is not mine to give, but it is for those for whom it has been prepared."

When the ten heard this they began to be very much displeased about James and John. So Jesus called them to him, and said :

"You know that those thinking to rule the heathen, lord it over them, and their great ones exercise imperious authority over them. But it is not so among you. But whoever wishes to

become great among you must be your servant; and whoever wishes to be first among you, must be everybody's slave. For even the Son of man did not come to be served, but to serve, and to give his life a ransom for many."

They come to Jericho.

As he was going out from Jericho with his disciples and a great crowd, the son of Timæus, Bartimæus, a blind beggar, was sitting by the road. And when he heard it was Jesus the Nazarene he began to cry out and say:

"Jesus, Son of David! take pity on me!"

Many began to remonstrate with him and tell him to be quiet. But he cried out so much the more:

"Son of David! take pity on me!"

Jesus stood still, and said:

"Call him."

They call the blind man and say to him:

"Courage! Get up. He is calling you."

He threw away his cloak, sprang up, and came to Jesus.

"What do you wish me to do for you?" said Jesus.

"Rabboni, I wish to receive my sight."

"Go, your faith has cured you."

He at once received his sight and followed him along the road.

When they were getting near Jerusalem and were at Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples, and said to them :

" Go into the village ahead of you, and as soon as you get into it, you will find a colt tied, on which no one has ever sat. Untie him and bring him. And if any one says to you : Why are you doing this ? say : The Lord needs him : and he will at once send him back here."

They went away and found a colt tied at the door outside on the street, and they began to untie him. Then some of those standing there began to say to them :

" What are you doing, untying the colt ? "

They answered just as Jesus told them, and they let them go.

They bring the colt to Jesus and throw their cloaks on him ; and he sat on him.

Many spread their cloaks along the road, others, branches which they had cut from the fields. And those going before and those following, kept shouting :

Hosanna !
Blessed is he that cometh in the name of the Lord.
Blessed is the coming Kingdom of our father David.
Hosanna in the highest !

He went into Jerusalem, into the temple, and

looking round at everything, as it was already late, he went out to Bethany with the twelve.

The next day, as they were coming out from Bethany, he was hungry, and seeing a fig tree from a distance with leaves, he came to see if for this reason he might find any thing on it. So coming to it he found nothing but leaves. For it was not the time for figs.

"Let no one eat fruit from you hereafter forever," he answered and said to it.

His disciples heard it.

They come to Jerusalem.

He went into the temple and began to drive out those who were selling and those who were buying there, and he upset the tables of the money-changers and the seats of those who were selling doves; nor would he allow any one to carry any thing through the temple, and he began to teach and say to them:

"Is it not written,

> My house shall be called a house of prayer for all nations?

But you have made it a den of robbers."

The chief priests and the scribes heard, and kept seeking how they might destroy him. For

they were afraid of him. For all the crowd was astonished at his teaching. So whenever it began to get late, they would go out of the city.

As they were passing by in the morning they saw the fig tree withered up from the roots. So Peter, reminded of the incident, said to him :

"Rabbi, look, the fig tree which you cursed is withered up."

"Have faith in God," Jesus answered them. "For to tell you the truth, Whoever shall say to this mountain, Be lifted up and be thrown into the sea, and shall not doubt in his heart, but shall believe that what he is saying is taking place, it will be his. So I tell you : Everything, whatever you are praying for and asking, believe that you received it, and it will be yours. And whenever you stand praying, forgive, if you have any thing against any one, that your Father also who is in heaven may forgive you your failings."

They come again to Jerusalem.

"As he is walking about in the temple, the chief priests and the scribes and the elders come to him :

"By what authority are you doing these things?" they say to him. "Or who gave you this authority to do these things?"

"I will ask you one thing, answer me, and I will tell you by what authority I am doing these things. The baptism of John,—was it from heaven or from men? Answer me."

They began to discuss the matter among themselves, and said:

"If we shall say, From heaven, he will say, 'Why then did you not believe him?' But shall we say, From men!"

They were afraid of the people. For all of them held that John was a true prophet. So they answered Jesus and said:

"We do not know."

"Nor do I tell you by what authority I am doing these things."

He began to speak to them in parables.

"A man planted a vineyard, set a hedge round it, dug a pit for the winepress, built a tower, let it out to tenants, and went abroad.

At the season he sent a slave to the tenants to receive from them some of the fruits of the vineyard. But they took him and beat him and sent him away empty-handed.

Again he sent them another slave. And him they wounded in the head and treated shamefully.

He sent another. They killed him, and many others, beating some and killing some.

He had still one loved son. He sent him last to them, and said : 'They will reverence my son.' But those tenants said to each other : 'This is the heir. Come, let us kill him, and the inheritance will be ours.' So they took him, and killed him, and threw him out of the vineyard.

What will the owner of the vineyard do?

He will come and destroy the tenants and will give the vineyard to others.

Have you not read even this scripture?

> The stone which the builders rejected,
> The same was made the head of the corner.
> This was from the Lord,
> And it is wonderful in our eyes."

They kept seeking an opportunity to seize him, but they were afraid of the people. For they noticed he spoke the parable against them. So they left him and went away.

They send to him some Pharisees and Herodians to catch him in his talk.

"Master," they come and say to him, "we know you are true and care for no one. For you do not look on the outward appearance of men but you teach the way of God truly.

"Is it right to pay tribute to Cæsar or not? Shall we pay or shall we not pay?"

But he noticed their hypocrisy, and said to them:

"Why do you tempt me? Bring me a Roman coin that I may see it."

They brought it.

"Whose is this likeness and inscription?"

"Cæsar's."

"Give back, then, to Cæsar what is Cæsar's and what is God's to God."

They wondered at him.

Some Sadducees who say there is no resurrection come to him:

"Master," they asked him, "Moses wrote us, If a man's brother die, and leave a wife behind him and no child, his brother should take his wife and raise up seed to his brother. There were seven brothers. The first took a wife and died without seed. The second took her and died without seed, and the third in the same way, and the seven left no seed. Last of all the woman also died. At the resurrection whose wife of them will she be? For the seven had her as their wife."

"Is not this the reason you are astray?" said Jesus, "because you do not know the scriptures nor the power of God? For when they shall rise from the dead, they neither marry nor are given

in marriage, but are as angels in heaven. But as for the dead, that they are raised, have you not read in the book of Moses on the Bush, how God spoke to him, and said: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living. You are very much astray."

One of the Scribes came and heard them discussing and knowing he answered well, asked him:

"What commandment is the first of all?"

"The first is:

Hear, O Israel,
The Lord our God, the Lord is One.
And thou shalt love the Lord thy God
With all thy heart,
With all thy soul,
With all thy mind,
With all thy strength.

The second is this:

Thou shalt love thy neighbor as thyself.

There is no other commandment greater than these."

"Excellent, Master. You have well said.

There is one, and there is no other than he; and,

To love him
With all the heart,

With all the understanding
And with all the strength,

and

To love his neighbor as himself is much more than all the whole burnt offerings and sacrifices."

When Jesus saw he answered discreetly he said to him :

"You are not far from the Kingdom of God."

No one dared question him any longer.

As he was teaching in the temple Jesus answered and said :

"How do the Scribes say the Christ is the son of David ? David himself said in the Holy Spirit :

The Lord said to my Lord,
Sit down on my right hand
Till I put thine enemies under thy feet.

David himself calls him Lord ; and how is he his son ?"

The great crowd heard him gladly.

And in his teaching he said :

"Beware of the Scribes who wish to walk about in long robes, to have greetings in the marketplaces, front seats in the synagogues and the best places at feasts ; they who devour widows'

houses and for a pretence make long prayers. These will receive greater condemnation."

He sat down opposite the treasury and was watching how the crowd was throwing money into the treasury.

Many who were rich were throwing in a great deal: and there came one poor widow, and threw in two cents.

He called his disciples and said to them:

"To tell you the truth, this poor widow threw in more than all those who are throwing into the treasury. For they all threw in from what they had to spare, but she, in her poverty, threw in all she had,—all her living."

As he was going out of the temple one of his disciples said to him:

"Master, see what stones, and what buildings are here!"

"Do you see these great buildings?" Jesus said to him. "There will not be left here one stone on another, which will not be thrown down."

As he was sitting on the Mount of Olives, Peter, James, John, and Andrew, asked him privately:

"Tell us when these things shall be and what is the sign when these things are all going to be accomplished?"

Jesus said to them:

"See that no one deceives you,
For many will come in my name
And say, I am he,
And will deceive many.
And when you shall hear of wars and rumors of wars
Do not be troubled.
For it must be.
But the end is not yet.

For nation will rise against nation,
Kingdom against kingdom.
There will be earthquakes in different places.
There will be famines.
These are the beginning of the birth-pangs.

But look to yourselves.
For they will deliver you to councils,
In synagogues will you be beaten,
Before governors and kings will you stand,
For my sake, for a witness to them.

The good news must first be preached
To all the nations.

So when they lead you to judgment,
And deliver you up,
Do not be anxious beforehand
What you shall speak.
But whatever shall be given you at the time,
That speak.
For it is not you who are speaking,
But the Holy Spirit.

Brother will deliver up brother to death.
The father his child.
Children will rise up against parents
And put them to death.

You will be hated by everybody
For my name's sake.
But he who endures to the end,
He will be saved.
But when you see the abomination of desolation
Standing where it ought not,
(Let him who reads understand),
Then let those in Judea
Flee to the mountains.
Let him who is on the house-top
Not go down nor enter in to take anything out of his house.

Let him who is in the field
Not turn back to take his cloak.

But woe to those with child!
To those who are giving suck in those days.
But pray that your flight
Be not in the winter.
For those days will be tribulation
Such as there has not been
From the beginning of the creation which God created
Till now, and never will be.

And if the Lord had not shortened those days
No flesh would have been saved.
But for the sake of those whom he chose,
He shortened the days.

Then if any one shall say to you:
Look! Here is Christ, or, Look, There, do not believe it.

For false Christs will rise,
And false prophets.
They will show signs and wonders,
To deceive, if possible, the chosen.
But be careful.
See, I have told you everything beforehand.

But at that time after that distress,
The sun will be darkened.
The moon will not give her light.
The stars of heaven will fall.
The powers in heaven will be shaken.
Then will he send his angels.
He will gather together his chosen
From the four winds,
From the utmost part of the earth
To the utmost part of heaven.

Now learn a parable from the fig-tree.

When its branch is tender
And puts out leaves,
You know summer is near.
In the same way you, also,
When you see these things happening,
Know it is near,—at the doors.

To tell you the truth,
This generation will not pass
Till all these things happen.
Heaven and earth will pass away,
But my words will not pass away.

But of that day and hour no one knows,
Not even the angels in heaven,
Nor the Son,
But the Father.

Take care ! Watch !
For you do not know
When the time is.
For the Son of man
Is like a man taking a distant journey.
He left his house,
And gave authority to his slaves,
To each one his work,
And commanded the porter to watch.
So watch !
For you do not know
When the master of the house is coming,
At evening, or at midnight,
Or at dawn, or in the morning,
Lest coming suddenly,
He finds you sleeping.
And what I say to you, I say to all, Watch !

Now after two days was the Feast of the Passover and the unleavened bread. And the chief priests and the scribes kept seeking how they might take him by subtilty and kill him. For they said : Not during the feast, lest there shall be a disturbance among the people.

While he was in Bethany in the house of Simon the leper, while he was at table a woman

came with an alabaster jar of choice spikenard perfume, very costly, and she broke the jar and poured it over his head.

But there were some who were indignant among themselves, and said :

" For what purpose has this loss of the perfume been incurred? For this perfume might have been sold for more than three hundred dollars and given to the poor."

They were giving expression to their indignation at her.

But Jesus said :

" Let her alone. Why are you troubling her? She did a generous thing to me. For you always have the poor with you, and whenever you wish you can always do them good, but you do not always have me. She has done what she could. She has perfumed my body beforehand for the burial. And to tell you the truth, Wherever the good news shall be preached throughout the whole world, this also which this woman has done will be talked about in memory of her."

Judas Iscariot, one of the twelve, went away to the chief priests to deliver him to them. And when they heard it they were glad and promised to give him money. So he kept seeking how he might conveniently deliver him.

The first day of unleavened bread when they were sacrificing the passover, his disciples said to him :

"Where do you wish us to go and get ready for you to eat the Passover ?"

He sent two of his disciples :

"Go into the city," he said, "and a man carrying a pitcher of water will meet you. Follow him, and wherever he shall go in say to the man of the house, The Master says : Where is my guest-chamber where I shall eat the passover with my disciples ? And he will himself show you a large upper room furnished and ready. Get ready for us there."

The disciples went out, came into the city, found as he had said to them, and got ready the passover.

In the evening he comes with the twelve."

"To tell you the truth," said Jesus, when they had taken their places and were eating : "One of you now eating with me will betray me."

They began to be sorry and to say to him, one by one :

"Surely, it is not I ?"

"One of the twelve," he said to them, "he who is dipping with me in the same dish. For the Son of man is going just as it is written about him. But woe to that man through whom the

Son of man is betrayed! Good would it have been for that man if he had not been born."

While they were eating, he took a loaf, blessed God, broke, gave to them, and said:

"Take it. This is my body."

And he took a cup, gave thanks, and gave it to them, and they all drank of it. And he said to them:

"This is my blood of the covenant which is shed for many. To tell you the truth, I will never drink of the fruit of the vine again, till that day when I drink it new in the kingdom of God."

When they had sung a hymn they went out to the Mount of Olives.

"All of you will be offended," Jesus said to them. "For it is written:

> I shall smite the shepherd
> And the sheep will be scattered abroad.

"But after I am raised up I shall go before you into Galilee."

But Peter said to him:

"Even if all shall be offended, yet I will not.

"To tell you the truth," Jesus said to him, "to-day, this night, before the cock crows twice, you will deny me three times."

But he kept strenuously declaring:

"If I must die with you, I shall not deny you."

They all spoke in the same way.

They came into an enclosed piece of ground which was named Gethsemane, and he said to his disciples:

"Sit here while I pray.'

He took Peter and James and John along with him and began to be very much astonished and greatly distressed, and said to them:

"My soul is exceedingly sorrowful even to death. Stay here and keep watch."

He went a little further on and fell on the ground, and prayed that if it was possible the hour might pass away from him, and he kept saying:

"Abba, Father, everything is possible to thee. Take this cup away from me. But not what I desire, but what thou desirest."

He comes and finds them sleeping:

"Simon," he said to Peter, "are you asleep? Could you not keep on the watch one hour? Keep watching and praying that you may not enter into temptation. The spirit is willing, but the flesh is weak."

He went away again and kept on praying, saying the same thing. And he again came and found them sleeping, for their eyes were heavy and they did not know what to answer him.

He comes the third time and says to them :

" Sleep on now and take your rest. It is enough. The hour has come. See ! the Son of man is being betrayed into the hands of wicked men. Get up. Let us be going. Look ! He who is betraying me is at hand."

At once, while he was still speaking, Judas, one of the twelve, comes, and with him a crowd with swords and clubs, from the chief priests, and the scribes, and the elders.

Now his betrayer had given them a sign and said :

" Whosoever I shall kiss, that is he. Take him and lead him safely away."

So he came and at once went up to him and said :

" Rabbi ! " and eagerly kissed him.

They laid their hands on him and took him. But one of the by-standers drew his sword and struck the slave of the high-priest and cut off his ear.

Jesus answered and said to them :

" Have you come out as against a robber with swords and clubs to seize me ? I was daily with you in the temple teaching and you did not take

me. But this is done that the scriptures might be fulfilled."

They all left him and fled.

A certain young man was following with him with a linen cloth thrown about him, over his naked body : and they tried to seize him ; but he left the linen cloth and ran away without it.

They led Jesus away to the high-priest. And all the chief priests, and the elders and the scribes came together with him.

Now Peter had followed him at a distance, even inside the court of the high-priest, and was sitting with the officers warming himself in the light of the fire.

Now the chief priests and the whole council were seeking witness against Jesus to put him to death, and were not finding it. For many were bearing false witness against him, and their evidence did not agree. And some were standing up and bearing false witness against him and saying:

" We heard him saying : I will destroy this temple which is made with hands, and in three days I will build another made without hands." And not even on that point did their evidence agree.

And the high-priest stood up among them and asked Jesus :

"Do you make no answer? What is it these are witnessing against you?"

But he kept still and made no answer.

"Are you the Christ, the Son of the Blessed?" the high-priest again asked him.

"I am," Jesus said, "and

> You will see the Son of man
> Sitting on the right of power
> And coming with the clouds of heaven."

"What further need have we of witnesses?" said the high-priest as he tore his clothes. "You have heard the blasphemy, What do you think of it?"

They all declared he ought to be put to death. And some began to spit on him and to cover his face and to cuff him, and to say to him:

"Prophesy!"

And the officers received him with blows.

Now while Peter was below in the court, one of the maids of the high-priest comes, and seeing Peter warming himself she looks at him, and says:

"And you were with the Nazarene, Jesus."

But he denied it, and said:

"I neither know nor understand what you are saying."

He went out into the porch; and the cock crew.

The maid saw him, and again began to say to those who were standing by:

"This is one of them."

But he again denied it.

After a little, again those who were standing by said:

"Surely, you are one of them. For you are a Galilean."

But he began to curse and to swear:

"I do not know this man of whom you are speaking."

The cock at once crew the second time. And Peter called to mind the word, how Jesus said to him:

"Before the cock crows twice you will deny me three times."

When he thought of it he began to weep.

At once in the morning, the chief priests with the elders and scribes, and the whole council, held a consultation, bound Jesus, carried him away, and handed him over to Pilate.

Pilate asked him:

"Are you the King of the Jews?"

"It is as you say."

The chief priests kept bringing many charges against him.

Pilate again began to question him :

"Do you make no answer? See how many charges they are bringing against you."

But Jesus made no further answer, so that Pilate began to wonder at him.

Now at the feast he used to release to them one prisoner whom they would ask of him. And there was one called Barabbas, lying bound with those who had made insurrection, men who in the insurrection had committed murder.

So the crowd went up and began to ask him to do as he was accustomed to do for them.

"Do you wish me to release you the King of the Jews?" Pilate answered. For he saw it was for envy the chief priests had handed him over.

But the chief priests stirred up the crowd to have Barabbas released to them.

"What then shall I do to him whom you call the King of the Jews?"

"Crucify him!"

"Why, what evil has he done?"

"Crucify him!!"

So Pilate, wishing to content the crowd, released to them Barabbas, and he handed over Jesus, when he had beaten him, to be crucified.

The soldiers led him away into the court, which is the governor's quarters, and they called together the whole band. Then they clothed him with purple, and plaiting a crown of thorns, they put it on him ; and began to salute him :

" Hail, King of the Jews ! "

And they kept striking him with a reed and spat on him, and bowing their knees, worshipped him. And when they had mocked him, they took off from him the purple and put his own clothes on him.

They are leading him out to crucify him.

They compel a passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take his cross.

They brought him to the place Golgotha, which means, Skull's place. And they gave him wine mixed with myrrh, but he did not take it.

Then they crucified him and divided his clothes among them by casting lots for them to determine what each should take.

It was nine o'clock when they crucified him, and the inscription of the charge against him was written over his head :

THE KING OF THE JEWS.

With him they crucified two robbers, one on

his right and one on his left. And the scripture was fulfilled, which says :

"He was counted with the wicked."

The passers-by kept abusing him, shaking their heads and saying :

"Aha ! You destroyer of the temple and builder of it in three days, save yourself, and come down from the cross."

In the same way also the chief priests mocking him among themselves with the scribes, said :

"He saved others, he cannot save himself. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe."

Even the men crucified with him kept jeering at him.

When noon had come there was darkness over the whole land till three o'clock. And at three o'clock Jesus cried out :

"Eloi, Eloi, lama sabachthani ?" which means :

My God, my God, why hast thou forsaken me ?

"See, he is calling Elijah," some of the bystanders began to say, when they heard this.

And one ran, and filling a sponge full of common wine, put it on a reed and gave him a drink, and said :

" Let him be. Let us see whether Elijah is coming to take him down."

Jesus gave a loud cry and breathed out his life. And the veil of the temple was torn in two from the top to the bottom.

Now when the Roman Captain who was standing in front of him saw that he breathed out his life this way, he said :

" Surely this man was God's Son."

There were also women looking on from a distance. Among them were both Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome. These, when he was in Galilee, used to follow him and wait on him. And there were many other women who came up with him to Jerusalem.

Evening was already coming on. So since it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa came. He was a noble counsellor who also himself was waiting for the Kingdom of God, and he boldly went in to Pilate and asked for the body of Jesus.

But Pilate wondered if he was already dead.

So he called the Captain and asked if he was already dead. And when he had learned it from the Captain he presented the body to Joseph. And he bought a linen cloth, and taking him down, he wound him in the linen cloth and laid him in a tomb which had been hewn out of a rock, and he rolled a stone against the door of the tomb.

Mary Magdalene, and Mary the mother of Joses, were watching where he was laid.

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices to come and anoint him. So very early, on the first day of the week, at sunrise, they were on their way to the tomb. And they began to say to each other:

"Who shall roll the stone away from the door of the tomb for us?"

And looking up they saw the stone was rolled back, for it was a very large one. And entering the tomb they saw a young man sitting on the right side clothed in a white robe; and they were astonished.

"Do not be astonished," he said to them. "You are seeking Jesus the Nazarene, the Crucified. He has risen. He is not here. Look!

the place where they laid him! But go tell his disciples and Peter, he is going before you into Galilee. You will see him there, as he said to you."

They went out and fled from the tomb. For they were bewildered and trembling. And they said nothing to any one. For they were afraid.

Now when he was risen early on the first day of the week he appeared first to Mary Magdalene, out of whom he had driven seven demons. She went and told those who had been with him, as they were mourning and weeping. And when they heard he was alive and had been seen by her they did not believe.

But after this, he appeared in another form to two of them as they were going into the country. They went and told it to the rest. Nor did they believe them.

Afterward he appeared to the eleven themselves as they were at table. And he reproached them with their faithlessness and dulness of mind because they did not believe those who had seen him after he had risen.

And he said to them:

"Go out into all the world,

And preach the good news to the whole creation. He who believes and is baptized will be saved.

He who does not believe will be condemned.

And these signs will follow those who believe :

In my name
They will cast out demons,
They will speak with tongues,
They will take up serpents,
And if they drink any deadly thing
It will never hurt them.
They will lay hands on the sick,
And they will recover."

So then, the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God.

And they went out, and preached everywhere, the Lord working with them, and confirming the word by the signs which followed.

S. MARK—NOTES.

S. Mark begins his good news of Christ with a quotation from the Prophet.

All the Hebrew Prophets were Poets and so naturally gave expression to their thoughts in poetic form, that is, in a rhythmic flow of language and the parallelism of sentences and parts of sentences characteristic of Hebrew Poetry.

1 : 4. "*Just as it is thus written.*"

No other Gospel passes so abruptly into the actual work of the Forerunner. S. Mark is here as elsewhere emphatically the Evangelist of action.

1 : 7, 8. "*One mightier than I is coming after me.*"

S. John Baptist here falls into Hebrew parallelism.

1 : 15. "*Repent and believe the good news.*"

The world *repent* comes from the Latin. Its fundamental thought is that of suffering pain. The Latin Church has for centuries made this thought the prominent one in her teaching of repentance. She has insisted upon austerities being practiced on the body, etc., etc.

The word in the original Greek, however, has no such thought. Our Lord, in the words here translated by Latin derived terms, wishes to convey no such meaning. What he calls for is a change of mind. He would have men bring their thoughts to flow in a new channel. Change the course of your life, he here exhorts. Bring your every day life into harmony with your change of mind and purpose of heart. Cease to believe in a lie. Put no faith in cunningly devised fables. Cease to do ill. Learn to do well. Believe in the good news of Christ's salvation. Live in accordance with such belief.

1 : 17. "*I will make you become fishers of men.*"

The earliest extant hymn of the Church by Clement of Alexandria is based on this scene:

"Fisher of men, the blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us Lord, to Thee;
Out of the waves of strife,
With bait of blissful life,
Drawing thy nets to shore,
With choicest fish, good store."

1 : 21. "*At once on the Sabbath he entered the synagogue.*" The synagogue was the building in which the Jews gathered for prayer and the reading of their sacred Scriptures. The services held in them were not confined to Priests and Levites.

All Israelities were allowed to read the Scriptures and to explain them to the people there assembled, provided they showed some aptitude for it.

It was in conformity to this custom our Lord taught so frequently in synagogues. It was in conformity to this custom S. Paul at a later date did the same.

"1 : 23. "*A man with an unclean spirit.*"

In driving out unclean spirits, otherwise called demons, those thus possessed are not looked on by our Lord as those who have surrendered themselves to the wicked one.

In many instances, it may be, those possessed were also morally depraved. But this was not the rule. Not moral depravity, nor the mere morbid superstitious fancy of possession was the fundamental fact in the condition of the demoniac. The real fundamental fact of his condition was a physical or mental disease. In every case in which we have details we find a disease of madness, epilepsy, muteness, or muteness accompanied by blindness, or chronic muscular contraction.

These diseases were as real as the mental and nervous maladies with which our experiences makes us familiar to-day.

1 : 24. "*What do you wish of us?*"
See note on S. John 2 : 4.

1 :34 "*He. . .did not allow the demons to speak.*"
Jesus is unwilling to have Himself proclaimed before the world as the Messiah by demons. He has his own witnesses in training. The witness of the demons might compromise Him in the eyes of their hearers. Hence His command of silence.

1 : 44 "*See you say nothing to any one.*"
Jesus came to make a religious, not a political, revolution. In opposing the trumpeting abroad of the prodigies of healing he wrought, he desired to avoid exciting the people and so occasioning the Messianic agitations his miracles tended to produce. Provoking, though, in spite of himself, the enthusiasm of the crowds, at this epoch of his ministry, he was afraid of injuring his work either in appearing to lend himself to the profane and political hopes, associated by his fellow countrymen with the name Messiah, or in developing, too soon, a too lively jealousy of his enemies. Later, when his hour shall have come, he will cease to oppose the divulging of his miracles.

" 2 :3. " *Carried by four men*" " *their faith*," " *child*."
How much is implied in these expressions!"
The faith alluded to, it is to be noticed, is that of the friends of the paralytic. Here, then, is a miserable object unable either to walk or believe, impotent alike in body and soul. He is in need of both physical and spiritual aid. So he is carried on the physical shoulders of his friends and they supply as well the needed faith. He is a veritable child, as Jesus practically calls him. So, as in the case of children, the faith of others answers for them in the spiritual realm just as the physical strength and attention of others answers for them on the physical side of being. There is such a thing, then, as vicarious faith.

2 : 4. " *They removed the roof where he was.*"
The roofs of houses in the East are flat and the stairs leading to them are often on the outside.

2 : 23. " *They began to pick the heads of wheat.*"

Nothing illegal in that. Moses had expressly permitted it; and from age to age the custom has continued in the East of never refusing a traveler that inexpensive liberality. But if the law gave authority for taking some heads of grain, it forbade harvesting and threshing on the Sabbath. Now the Scribes had decided that to pick a head of wheat and to bruise it was the same thing as to gather and thresh the harvest.

2 : 24 —*Why are they doing what is not right on the Sabbath?*

Beside the legal observances, which were not less wise than severe, and had there reason for being in the purpose of God concerning the Jews, the Pharisees were accustomed to embarrass their brethren with a host of little things. This is seen in the Talmud where it treats of the Sabbath, and in Maimonides' remarks. On that day it was forbidden a man suffering from a pain in the back to have himself rubbed with oil and vinegar. He who had the toothache must not take vinegar in his mouth as a treatment if he spit it out immediately. It can only be taken on condition it is swallowed, because then the vinegar was considered not as a remedy, but as nourishment, or a beverage. There was the same restriction in reference to a gargle of oil for a throat affection, etc.

2 : 26. "*And ate the show bread.*"

Here is shown in what veneration these loaves were held. Placed in the Temple on a table of acacia wood covered with gold, they symbolized by their number the twelve tribes of Israel and by the incense which covered them the perpetual consecration of the Jews to God. And, therefore, when, on each Sabbath, the Priests put warm loaves in place of those which had remained all the week before the Lord, they must regard as holy the offerings removed, and must consume them themselves in the sanctuary.

3 : 24–30. *If a Kingdom is divided against itself.*"

Here for the first time S. Mark represents Jesus stirred up by his adversaries and roused to give utterance to burning words in the rhythmic flow and Hebrew

parallelism characteristic of him always when so aroused. Yet as a rule in S. Mark this feature of our Lord's teaching is not much more than rudimentary. The contents of his speech and the form in which it is expressed in his discourses is as a rule but fragmentary as reported by S. Mark. The only exception is in his report of the talk with his disciples on the Mount of Olives.

3 : 29. "*But whoever shall blaspheme against the Holy Spirit.*"

This text brings us to one of the most important and most widely discussed of our Lord's teaching.

In S. Matthew's account "hath never forgiveness" is qualified by "neither in this world nor in the world to come." This suggests that there are some sins to be forgiven in the world to come. For it is to be remembered that in the mouth of our Lord and in the ears of his hearers "aeon," had an altogether different meaning from what it has come to have in our ears. "This world" meant to them, "this age," that is, in the age of the law and the prophets. "The world to come," meant the age of the Kingdom of God to come. Jesus stood on the boundary of the old and the new. He was completing the old. With Pentecost he was to introduce the new. This, then, was to him the world (age) to come. That there is to be an age to succeed this, and many of them, not only the use of the term "aeon," but many other considerations teach us to expect.

For further light on this subject see notes on S. Mark 9 : 43; S. Matthew 12 : 32; S. Luke 13 : 6–9, 21.

3 : 34. "*Look! your mother and your brothers.*"

Though natural relationships involve duties which may not be neglected, spiritual relationships are above them all. When the two appear to clash the spiritual must always be given the preference.

In the same train of thought we find our Lord speaking in S. Matthew 10 : 37, and S. Luke 14 : 26.

4 : 4. "*As he sowed, some seed fell by the road.*"

See note on S. Matthew 13 : 19.

4 : 5. "*Some fell on the rocky ground.*"

See note on S. Luke 8 : 13.

4:7. "*Some fell among the thorns.*"
See note on S. Matthew 13:22, and S. Luke 8:14.

4:8. "*But some fell into the good ground.*"
See note on S. Luke 8:15.

4:11. "*To those who are outside everything is done in parables.*"

Did, then, Jesus, the Saviour of men, speak parables that blind men might be made blinder, deaf men deafer and hard hearts harder?

A right understanding of this text can only be got at by considering with it, the matter in which Mark winds up his record of Christ's parabolic teaching.

"*With many such parables did Jesus speak the word to them, as they were able to bear it.*"

We may lay it down as a fixed principle that what is implied in this reflection of Mark is the truth. The direct primary aim of all Christ's teaching was to illuminate human minds and to soften human hearts. Such, too, was the aim and tendency of all his parables.

4:21–22. "*Surely the lamp is not brought, etc.*

This seems to be an echo of the sermon on the Mount and has the same parallelism running through it. Compare S. Matth 5:15.

4:24, 25. "*With what measure you measure,*" *etc.*

Jesus only applies here one of the most universal of nature's laws. He who uses the strength he has, sees its increase little by little in himself by exercise and labor. He who does not make use of it, sees it insensibly diminish and disappear. The active arm becomes developed and invigorated. The unused arm grows feeble in its immobility. It grows feeble each day, and finishes by becoming entirely useless. The same thing takes place in the case of the internal power which makes the hearing of the Word of God and the knowledge of the Truth to enter us. According as we put it to good use or not, this supernatural power,—grace, in other words,—multiplies itself in us, or evaporates like smoke.

This is another echo from the Sermon on the Mount and

has the same parallelism running through it. Compare Matt 7 : 2.

4 : 26–29. "*So the Kingdom of God is as if a man should throw seed on the ground.*"

Sow the good word, O laborers of God, sow it perseveringly in the soil of human freedom. Trouble not yourselves if it does not appear to germinate all at once. The internal work done at the bottom of a heart escapes your view.

Sow! The arid soil will be covered in the long run with green grass and yellow ears of corn. It is at the great day of the universal harvest you shall taste the joy of seeing the fruit of your labor.

This parable teaches that growth in the Kingdom of God goes on spontaneously according to fixed laws. Over these laws the subject of growth has comparatively little control. Of course Jesus does not mean to teach that men are not to use their best endeavors to promote their own growth in every way they can. His teaching is the farthest remove from encouragement to indolence, indifference, and thoughtless security. But there are men of such active, devoted, zeal as to act upon an exaggerated importance of their own instrumentality in the furthering of Christian growth in grace. Such men are apt to interfere with growth by acting in a busybody spirit when they should rather stand still and see God work. They are prone to despondency when immediate results fail to appear. They become impatient at the slow growth going on in the Kingdom. They must needs do something to hasten on its consummation.

The thought in this parable, therefore, is to check these evil tendencies, and foster, rather, the virtues of humility, dependence, faith, and patience.

Again.

If life in the spiritual sphere proceeds according to law, so has it like gradations of growth, first the blade, then the ear, then the full grain in the ear.

The blade or blossom signifies the beginning of the divine life in the soul.

The blossom or the blade knows nothing of fruit, either ripe or unripe. It is conscious of itself as something

beautiful. It is really perfect of its kind. It is even fairer to look on than the ripe fruits hanging on the tree of life in the old age of Christian experience.

Then comes the second stage, the green ear, or green fruit. This is the time of waiting, the season of unfulfilled desire, unrealized ideals, green ears, and crude, sour and unpalatable fruit. It is the time that brings experiences more profitable than pleasant. Yes, the fruit of the Spirit in this stage of a man's development tastes quite acid. For it is a time of temptation and struggle, doubts and fears. Sadness, depression, gloom, yea, at times, too, a certain stagnation of life and torpor of soul, comes over one.

No one looking on an apple tree after the blossoms have deadened and the fruit set, would think of exclaiming: What degeneracy! And yet men are very likely to say of one in this stage of Christian experience: What a falling from grace! But so it is. The fruit of the Spirit's work is so bitter and unpalatable it may readily be taken for the poisonous fruit of the devil's growing.

For those who faithfully and patiently wait, however, the full grain in the ear comes at last, and that without fail. Then appears abundantly the ripe fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

Let the three stages of Christian growth as indicated in this parable be ever kept in mind, and a great deal of misunderstanding and misjudging may readily be avoided. Sincerity and maturity will not be confounded. We shall readily be able to see that a morose, hard, close, high spirited, spiteful Christian is not a Christian of the "full grain in the ear" type, and yet neither will we say he is no Christian. (See also note on S. Matthew 13: 24.)

4: 31. "*It is like a grain of mustard seed.*"

In our Lord's day the mustard seed passed for an emblem of the superlatively little. As used in this parable, therefore, it presents the most intense expression of the mean condition of the Kingdom of Grace—in its beginning.

On the other hand men were surprised that anything so small as the mustard seed should grow to be anything so considerable. The mustard seed viewed as the parent of

the mustard tree, is the most characteristic emblem, therefore, to mark the disproportion between the first beginning and the final result.

Christ showed his wisdom in selecting a grain of mustard seed to be the emblem of his kingdom in its obscure beginnings. For the emblem was not only true to fact, but to the principle of the case.

Worldly minded men could not believe that so mean a thing as the movement with which Jesus and his disciples were identified could possibly be the Kingdom of God. But the meanness and the littleness of the movement could be no argument against its divinity. To begin obscurely and to end gloriously is the law of Divine movement. Yes, and often it happens that there is more Divinity in the obscure beginning than in the ending. For while the movement is obscure men are not so apt to join it, except as moved by the spirit of truth and of righteousness. But when it has become great worldly men are often tempted to join it for their own selfish purpose.

4 : 37, "*A great wind storm came up.*"

Storms such as here described are of common occurrence in all inland seas. The wind sweeps through the narrow mountain valleys. The sea, a few minutes before as smooth as glass, is at once rough with the white crests of the foaming billows. So here we see the ship on the point of sinking. The waves dash over it. It labors heavily in the trough of the heavy seas. It begins to fill with water.

5 : 7. "*What do you wish of me.*"

See note on S. John 2 : 4.

5 : 17. "*What is your name.*"

See note on S. Luke 8 : 30.

They think neither of denying nor of explaining this miracle, but take such fright that they beseech Jesus to leave their country.

Whence came that terror which the miracles of the Saviour produced not at all in Judea? Whence, if not from this fact, that Jesus found to the east of the Lake a new country and a people more pagan than Jewish? The ten villages that gave to that part of Perea the name

Decapolis were Greek in origin and customs. Gadara, the native place of the demoniac, upon the authority of numerous manuscripts, had produced famous poets, Meleagre, the singer of profane loves, and the epicure Philodemus, celebrated even in Rome. Smitten with terrestrial joys, this country had apparently no other care than the intoxication of the present.

5 : 19. "*Go to your house.*"

The order Jesus here gives is opposed to what he usually intimates to those he cures, not to proclaim everywhere that miracle. The motive for this prohibition did not exist in Decapolis. To understand that fact clearly see the preceding note.

5 : 29. "*At once the fountain of her blood was dried up.*"

This woman obtains the benefit she desires. But if she had obtained it without the Lord's knowledge she would have returned home really unacquainted with Christ himself and his sympathetic interest in her. She would have known nothing about his blessed power and yearning desire to give not only physical, but spiritual health.

So Jesus puts his surprising question. It calls out of the grateful heart the generous impulse to self revelation in spite of womanly shame. Her confession receives its due reward. Jesus speaks to her with delicacy, benevolence, and respect. She is addressed as "daughter," as though like a child she could have no experience of the disease with which she was afflicted. Her cure is confirmed, her faith strengthened.

5 : 34. "*Daughter, your faith has cured you.*"

There may be imperfect knowledge, false shame, imperfect trust. And yet if the germ of faith is there, Christ the great Physician of soul and body, recognizes the germ, and answers the longing desire of the soul.

Other physicians may have been sought in vain, yet such a faith finds its way through the crowds hindering its approach, and the "power" it is seeking comes out even from the garments.

So outward ordinances may have no power to cure of and in themselves, but who does not know how full of

power they become to the user of them in the true spirit of faith!

5:40. "*They began to laugh at him.*"

If they laughed when Jesus declared the maid to be sleeping, it was because there was to their thoughts and experience no room for making such a declaration. Their laugh was rude and irreverent. It was the mocking laugh of the skeptic. But that was not the first time the skeptic's laugh has tended only to strengthen the word of truth.

Sarah laughed the laugh of unbelief when told she was going to have a child. The exiles of Babylon laughed when they heard the news of their recall. Such laughter meant that grief was calm and hope dead. So it was with the mourners at the house of Jairus. They laughed bitterly. They knew the nature of the disease and its final termination. The laughter, therefore, assures us that the deed of Jesus was in very truth a raising of the dead.

5:43. "*He told them to give her something to eat.*"

The command to give the girl something to eat reminds us of what might be called economy in the use of supernatural power. Life is restored, but at once it is again left subject to natural laws. So it is with the soul of man. When it has been raised from the death of sin to the life of righteousness the bread of life must be assimilated continually. In other words, God helps men to help themselves.

6:5. "*He could do no great thing there.*"

We are not to imagine Christ's power depended for its existence on the faith of those who received benefit. We ought rather to conceive of it as thrown back upon itself by a chilling unsympathetic attitude. An orator is apt to fail in addressing an unsympathetic audience. A skillful player on an instrument seldom succeeds in bringing out the full measure of its sweetness, before a dull, irresponsive assembly. So Jesus is seen in this text smitten with comparative impotence in the midst of a spiritually stupid population.

His miraculous gift, like genius, was a shy retiring thing, manifested only to faith and love.

6:7. "*He called to him the twelve.*"

See note on S. Luke 10:1.

In the sending out of the Twelve, like that of the Seventy-two, our Lord recognizes the human necessity for companionship.

"Two are better than one," says the writer of Ecclesiastes, and Homer, the poet of human nature, tells us:

So, when two work together, each for each.
Is quick to plan, and can the other teach.
But when alone one seeks the best to know,
His skill is weaker, and his thoughts are slow.

6:10, 11. "*Wherever you enter a house.*"

In these two verses S. Mark sums up the charge of our Lord to the Twelve. S. Matthew, on the other hand, gives the whole of his tenth chapter to this important message and clothes it likewise with words of highly rhythmic flow and perfect parallelism.

6:13. "*Anointed many who were sick with oil.*"

The use of oil in the popular medical practice of the time makes it evident that this use was as devout minds have since regarded it, the use of natural outward means of healing, with prayer for the divine blessing.

6:13. "*It is John whom I beheaded.*"

The superstitious terror of a conscience stained with guilt is here seen to be stronger than Herod's Sadducean skepticism. This remarkable appearance of Jesus working signs among the people was to him more than a spectre from the unseen world. It was nothing less than John himself.

One of the remarkable things in reference to this text is the way it is borne out by subsequent incidents in Herod's life. It appears from a passage in the Roman Poet Perseus, the effect of the beheading of John followed him to his grave. Like Banquo's ghost it was likely to rise up in vision before him and fill him with terror even in the midst of lavish pleasures and the pride of luxurious pomp.

It seems that Herod went to Rome some time after the incident of the text to seek the distinction of the title of King. His desire was thwarted by his enemies. He was rather deposed from the office he already held and sent into exile at Lugdunum. So from the extract from Perseus following it is inferred that Herod's birthday has again come round. He has made the usual feast in his house in Italy, not as before, to the chief officials of Galilee, but to Roman senators, courtiers and philosophers. But, lo, there is a pause. The Tetrarch rises in silent terror. The tunny in the porcelain dish reminds him of "John Baptist's head in the dish." He sees the dark countenance shaking its gory locks. His lips move in speechless terror. And on the coming Sabbath he does many things. His action becomes a by-word and a proverb, a fit illustration to point a moral and adorn a tale. And so Perseus tells us:

> But when the feast of Herod's birthday comes,
> And, through the window, smoke besmeared, the lamps,
> Set in due order, wreaths of violet round,
> Poured out their oily fumes, and in the dish,
> Of red clay porcelain tail of tunny swims,
> And the white flagon bellies out with wine,
> Thou mov'st thy lips, yet speak'st not, and in fear,
> Thou keep'st the Sabbath of the circumcised,
> And then there rise dark spectres of the dead,
> And the cracked egg-shell bodes of coming ill.

6:22. "*The daughter of Herodias herself came in and danced.*"

At this epoch, mimical dances, imported from Greece, were in vogue in the Roman Empire. They had passed into the customs of Jewish princes, and feasts were always terminated by this diversion.

6:26. "*The King was very sorry.*"

Here is the last struggle of a hardening conscience. He had listened to John with respect, if not with reverence. He had done many things according to his word. He had for a time at least been struggling towards a better life. But now comes the fatal crisis. He makes a rash promise on the impulse of the moment. He pledges

it with an oath. He is at once taken up at the instance of a cruel and jealous woman.

Like all weak men, Herod fears to be thought weak. He dreads the stinging taunt from her he calls his wife. He shrinks with cowardly spirit from the contemptuous gesture, or the whispered jest of the assembled guests. A false regard for public opinion becomes in this case as in so many since that time an incentive to guilt. Because the promise and the oath by which it was strengthened were both wrong in the beginning he could not see that the end was also wrong. From the standpoint of a true morality no such promise can ever be kept. An infamous pledge is doubly infamous in its keeping. Let every man who has made such a promise turn from it and go away. Let him show to the world he has at least enough nobility left to break such a pledge.

6 : 28. "*The girl gave it to her mother.*"

This was an essential part of the original request.

Herodias was not to be cheated by a simple statement that John had been beheaded. She must see his head for herself. Like Fulvia with the head of the great Cicero she must glut her revenge by gazing in triumph on the mute lips of the Prophet that had but a short time since so sharply reproved her.

She received her reward.

She lived to fall from her high estate and to see her husband counted with the transgressors. For he was deposed from his high political position and sent into distant and disgraceful banishment. She herself is said to have fallen upon the ice in what is now France and in the fall her head is said to have been severed from her body.

6 : 31–. "*Come apart into a desert place.*"

This withdrawal to a desert place seems to have been caused by a desire to avoid being the centre of the popular excitement which the death of John the Baptist was likely to stir up.

In fact this did stir up a very decided excitement among the people, so much so, that men looked on all the subsequent troubles that Herod and his wife had as a retributive judgment for it.

This was further shown by the eagerness with which the people followed our Lord into his retirement, and in their desire a little later to depose Herod and to make Jesus a king in his stead (John 6 : 15).

6 : 41. "*He blessed.*"
See note on S. Luke 9 : 16.

6 : 43. "*They took up twelve baskets.*"
See note on S. Matth. 15 : 38.

6 : 49. "*They thought it was a ghost and cried out.*"
See note on S. John 6 : 21.

7 : 5. "*Eat with unwashed hands.*"
The rabbinic observances relating to purifications fill with their puerile details, a great part of the six parts of the Talmud entitled Taharoth, Purifications. No other part of this vast compilation brings more to light the ridiculousness of Pharisaic prescriptions.
What the Pharisees insisted on was not cleanliness as such but the avoidance of ceremonial pollutions.

7 : 11. "*Corban.*"
See note on S. Matth. 15 : 6.

7 : 13. "*Making void the Word of God.*"
This was the first time Jesus thus branded the Pharisees, treated them as hypocrites, and swept away from under them the very foundation of their teaching. He had kept silent up to that time about their claim of giving to the teaching of the Rabbis the same authority as to divine precepts. He had not dissuaded the people from believing that these observances came from Moses, and formed a second Law. This was the time to point out that the Pharisees had established their traditions only on the ruins of the Commandments. Jesus did it with authority so imposing, he carried such a conviction to their hearts, his enemies retired in confusion.

7 : 19. "*It does not go into his heart.*"
The Hebrew uses the word "heart" as the symbol of the mind as well as of the affections.

7 : 21, 22. "*Fornications, thefts.*"

The enumeration of vices here does not appear to be made in any particular order. The only feature noticeable in its external form is in the fact that the first six are in the plural and the next six in the singular. The twelve in all remind us that it was a favorite number among the Jews and that number is often used in the Bible.

7 : 27. "*It is not right to take the children's food and to throw it to the little dogs.*"

The word here used for 'dogs' is diminutive in form. As such it points not to wild, unclean beasts that roam the streets of an Eastern city. It rather has reference to the tamer species that was bred in the house, and kept as pets.

The history of Tobias and his dog, in the Apocrypha, furnishes the one example in Biblical literature of this friendly relation between the dog and his master (Tobit 5 : 16).

The answer our Lord here gives, even taking this into account, has somewhat of a harsh sound to our modern western ears. Yet it did not go beyond the language the woman was familiar with. It is even very probable such an expression had become a proverb among the people like our "Charity begins at home," to indicate the priority of the claims of the family of Israel over those of strangers.

However that may be, we can rest assured there was no intentional tone of scorn lurking in what our Lord declared even though he did make very clear an actual distinction.

7 : 28. "*Yes, Lord, and the little dogs under the table fed on the children's crumbs.*"

The woman catches at the diminutive form which has softened the usual word of scorn. She presses the privilege it implies. She asks not that the children may be deprived of any fragment of their portion. She takes her place contentedly among the little dogs under the table. There she can claim him as her master. There she can with confidence beg for the crumbs of his mercy.

The lesson of this story stretches itself out far and wide. It reaches even to the ends of the earth.

Wherever a man may be, whatever the condition of any woman may be, whatever their creed, whatever their sin, the saying of this woman brings them hope.

The judgment of the monopolizers of religious privileges may count such unworthy of even the lowest of spiritual blessings. They may be counted as outcasts from the commonwealth of Israel. They may be looked down upon as only heirs of shame, and the butt of every cruel scorner's scorn, yet to them come the words of this brave and patient woman, "the dogs under the table eat of the children's crumbs." Then they begin to look up. They lift up their heads. For now they begin to realize their "redemption draweth near." Then despair gives place to faith. Faith changes to the full assurance of hope, even to that hope which maketh not ashamed, because the love of God is shed abroad in their heart through their faith in Christ Jesus.

7:31. "*The parts of Decapolis.*"

Decapolis to which Jesus was now bending his steps was situated to the east of the Sea of Tiberias, and extended to the north toward Damascus, to the middle of the stream Jabbok. As its name indicates it was a confederation of ten villages, free, and semi-pagan. Upon their return from the captivity, the Jews were unable to bring them into subjection. Jesus was not unknown in these Greek cities, for the possessed of Gergasa had proclaimed there the power of their Saviour; so, hardly was his coming known, when they brought to him a deaf-mute.

"7:34. *Then looking up to heaven, he sighed.*"

"The Son of God in doing good
Was fain to look to heaven and sigh.
And shall the heirs of sinful blood
Seek joy unmixed in charity?

God will not let love's work impart
Full solace lest it steal the heart.
Be thou content in tears to sow
Blessings like Jesus in thy woe."

Christian Year.

7 : 34. "*Ephphatha.*"
It is remarkable that Jesus, although he was then in the midst of colonies originally Greek, and speaking the language of this country, employed the Aramaic word "Ephphatha." From this fact, and from others of like nature, it has been concluded with probability that he ordinarily used this idiom.

8 : 89. "*They were about four thousand.*"
See note on S. Matth. 15 : 38.

8 : 24. "*I see men.*"
The naturalness of this description of the first impression of restored sight is quite striking. Consider this miracle as an acted parable and you see in it reference to analogous stages in man's spiritual growth. At first we see truth in anything but full and definite proportions. We need a second touch of the divine hand, the passing away of another film of ignorance or prejudice from our spiritual vision, before we can see clearly and definitely.

8 : 26. "*Then he sent him away to his home.*"
It is not good that the first clear apprehension of spiritual truth should be followed by hasty utterance in the excitement of the new-born life. The renewed man needs to go to his house, not into the village or town, to the quiet seclusion of home, not among the distracting babble of tongues and the glare of vanities.

Christ did not work this miracle like those of which Galilee was so often the witness, without effort, with a word, or by the mere movement of his will, for it was the order of the divine mystery to proportion the effects of his supernatural power to the faith of those who sought him. The incredulity of those people of Nazareth had hindered him from doing any miracle for them. At Bethsaida the faith of the blind man, still feeble, did not allow him to cure him all at once. Jesus must by degrees open the eyes of the body in the proportion that he dispelled the darkness from the soul. Hence, external acts, multiplied on purpose to excite in the suppliant the desire of salvation, the hands laid upon the eyes, and the spittle of Jesus overspreading them as a divine balm.

8:27. "*Cæsarea Philippi.*"
The ancient Paneas, a village near one of the sources of the Jordan, which rises in a grotto called Paneum, enlarged and beautified with buildings by the tetrarch Philip, son of Herod the Great. It was called Cæsarea in honor of Cæsar, who was at that time Tiberias, and Cæsarea Philippi to distinguish it from Cæsarea of Palestine, built by Herod on the border of the sea, and the residence of the Roman procurator.

8:30. "*Then he charged them not to tell anyone about him.*"
Had the disciples gone about, not only proclaiming the Kingdom and preaching repentance, but also declaring that the Christ had come, it would not have been difficult to gather enthusiastic crowds about Jesus to do Him homage and await his every behest. It was not such homage, however, Jesus was seeking. He was interested in cultivating such devotion as has its root in a deeper and more enduring faith. He desires to avoid above everything else the appearance of presenting His Kingdom in a false aspect to the eyes of men. He would rather direct the thoughts of His followers to those things necessary to His entering on the glory of His Kingdom. The zeal of the multitude to make Him King after their own fashion must be deprecated and shunned. His entrance into glory is not to be thus gained. See also note on S. Matthew 16:20

8:33. "*Get out of my way, Satan.*"
The Chief of the Apostles is here addressed in just such terms as Christ had used in rebuffing the Tempter in the wilderness. Peter's suggestion is a renewal of the same temptation. It is nothing more nor less than a suggestion that he might gain the crown without the cross, and attain a kingdom of this world as the princes of this world obtain their kingdoms. Christ is not to be so drawn back from the path of duty. The kingdoms of this world and the glory of them can no more induce him to hesitate and draw back now than they then could.
This is another occasion well fitted to call out the rhythmic cadences of the Hebrew Parallelism which follows.

8 : 34. *Let him deny himself.*"

Our usual thoughts of self-denial, such as denying to ourselves some pleasure or profit, fall far short of the meaning here intended by our Lord. One must deny his whole self, all his natural motives and impulses, in so far as they come into conflict with the claims of Christ. For if one does not so deny himself, he is in danger of denying his Lord.

When our Lord became man, He is said to have "emptied Himself" of all that constituted, if we may so speak, the "self" of His divine nature. Here, then, is a hint for the Christian's self-denial.

8 : 36. "*For what good is it to a man to gain the whole world and forfeit his life?*"

The argument of expediency. All right in its place when rightly used, as it here is by our Lord. Even self-denial does not exclude it. There is a self love which is not debasing but ennobling. The profits of earth and time are all right,—if measured by a true measure of comparison, that is to say, a heavenly.

8 : 37. *What should a man give in exchange for his life?*"

This life is a tempest. It is necessary to lighten the ship at any cost. For what's the use of saving everything if one's self must perish? Look at this rich merchant considering whether he shall cast his rich bales into the sea. Blind one! You are going to lose them and yourself in the bargain!

9 : 2. *He was transformed before them.*"

S. Luke doesn't use the word "transformed," but says: "The appearance of his face changed." It also appears from S. Luke that the purpose of their going into the mountain was for prayer. It was while Jesus was praying, he tells us, it was in that act of communion with his Father the divine glory flowed out into visible brightness.

So we read of Stephen's face becoming "as the face of an angel." The face of Moses on coming down from the mount shone with a like radiance. So have we not often seen, or heard of, persons whose natural features had neither form nor comeliness, becoming altogether beauti-

ful to look upon through the rapture of devout prayer and holy communion with their Heavenly Father?

This transfiguration scene becomes an important stage in the training of the disciples. They have come to a crisis in their discipleship. They have been offended by the announcement of Christ's rejection, sufferings and death. Something is needed to sustain their faith. They need something to look back to in after years as the earnest of a coming glory. It is well for them at least once in Christ's life of lowliness here upon earth to gaze on "the glory as the only begotten of the Father," and feel they are not following "cunningly devised fables," but have been eye witnesses of His majesty.

See also notes on S. Luke 9 : 31, 35.

9 : 15. "*The whole crowd when they saw him were very much astonished.*"

Jesus' face still shone with the extraordinary brightness that had come to it in the mount.

9 : 23. "*If you can?*"

In these words and in this expression of doubt, our Lord repeats the half-believing, half-despairing entreaty of the father of the afflicted boy. He does this as much as to say: Is this the way to come to me as a Physician? Everything is possible to the believer.

9 : 35. *If any one wishes to be first.*"

The desire to be first defeats itself.

The only path to true sovereignty is through humility.

Here again roused up by the way the disciples treat the little children, our Lord breaks out in Parallelisms.

9 : 37. *Whoever shall receive one of such little children in my name receives me.*"

When we love a little child in the name of Christ, that is for his sake, and in his way, not because of the beauty or outward grace of childhood, but because we recognize in it the infinite promise of eternal life,—I say when we do this, we are sharers in the spirit of Christ. So when we love or receive Him who is one with the Father we enter into fellowship with Him who is the Supreme and Eternal love.

Indeed it is not over bold to say that the true childlike love of children varies as the child's need and sufferings vary. Such a love prefers the child of the gutter in its rags to that of the palace in soft and delicate apparel.

9 : 38. "*Master*," *said John*, "*we saw some one driving out demons in your name.*"

This fact is decidedly significant. It indicates one of the effects of our Lord's work to which it is well to give our attention. It shows how his work has stirred up and quickened the spiritual powers of men outside the immediate range and company of the Disciples about him.

These believed in Jesus or they would not have used his name. They are fellow workers with him, or they would not be working to rescue the souls of men from frenzy and despair. Moreover, their faith is effective, for they not only claim to drive out demons, but as John reports, they do cast them out.

9 : 39. *Do not try to stop him.*"

This tells us emphatically and conclusively, that the true disciples of Christ are to hinder no one who is really doing His work. "Whoever is not against us is for us."

9 : 43. "*To go into gehenna into the unquenchable fire.*"

In these words, we see a reference to such passages of the Old Testament as Isaiah 66 : 24, Ezekiel 39 : 4, 5, 11, 12, Zechariah 14 : 16, Revelation 17 : 14 : 19 : 19.

What is referred to in these words in Mark suggests also the punishment to be meted out to the wicked as recorded in Revelation 14 : 10, 11.

It should be noted that such passages as this "never shall be quenched," are only safely and surely interpreted by understanding that "never" always refers to time, not to eternity. The fire shall never be quenched so long as it is needed to fulfill its purpose. When that purpose has been fulfilled, however, it must of necessity be quenched. And so we read in Romans 8 : 19, 20, 21, 22, that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Not only so. This interpretation is justified and strengthened in a more definite way. We are confident

this fire will in God's own good time be quenched because we find exactly analogous expressions in the Bible used of fires, and we know they have ceased.

In Leviticus 6 : 13, we read : " The fire shall ever be burning upon the altar. It shall never go out." But that fire ceased burning ages ago.

Jeremiah 17 : 27 is exactly analogous to the expression of the text. In it we see clearly how the only sure rule of interpretation in such expressions is already intimated, that is, the fire will not be quenched till it has accomplished its purpose. See also Ezekiel 20 : 42–48.

Further than this.

Great confusion has arisen in the understanding of much of the Good News of man's salvation from the use of the word "hell." The word it is here generally used to translate is the Hebrew word "gehenna." It is also used to translate the Greek word "hades."

" Hades " is not necessarily the place of torment. It is the unseen world, the region or state of the dead, without reference to misery or blessedness. Gehenna is more properly the place of pains and penalties. Gehenna in its first and original sense was the narrow gorge outside of Jerusalem where an idol to the heathen god Molech had been erected. Some of the mothers of Israel had come to such spiritual blindness they cast their babes into the fire there burning to his worship. There, later on, a continual fire was kept burning, for the consumption of the offal and the refuse of the city. There, it is said, also, the bodies of great criminals were thrown without the honor of burial.

The meaning of our Lord in this text, therefore, is quite evident. The sins into which we are led by eye or hand, organs of perception, or instruments of action, all these, are subject to the judgment of the eternal judge, and may bring us into a like pain and penalty as the criminals above referred to. They may, that is, bring us into such a condition of mind and heart, we can be purified and renewed, only by passing through the woeful horror of which such a place is a fit symbol. Is it not truly better, if need be, to sacrifice the perfection of outward beauty, here and now—is it not better a thousand-fold to sacrifice the power of physical action for this life than to incur such a penalty ?

See also notes on S. Mark 3 : 29, S. Matth. 12 : 32.

9:47. "*It is good for you to go into the Kingdom of God one-eyed.*" *etc.*

Taste, culture, refinement, may but make our guilt and punishment the greater. Better be without one and all these, than that they should minister to impurity in self or baseness in others. Here again is an appeal to the elements of a prudential self love within us. It is a stern, half ironical, yet pertinent, warning: "If you must think of profit, MAKE YOUR CALCULATIONS WISELY." Have a true nobility as your standard, even such a nobility as you see in Christ our Lord.

9:48. "*Where their worm never dies.*"

The anguish of the remorse of conscience could not be more graphically nor more tellingly put. The haunting memory of past sins cannot be quieted, no, can never be hushed to sleep except by repenting and turning away to newness of life in Christ.

9:49. "*Preserved with fire, preserved with salt.*"

Salt is the uniform symbol of the spiritual element that purifies and preserves from taint.

Fire has a like symbolism and is as universally used.

Its use in the phrase "baptism" with the Holy Spirit and with "fire" points in this direction. The "fire already kindled" of S. Luke 12:49, points in the same direction. The "fire" which is to "try every man's work of what sort it is," and the statement "he himself shall be saved; yet just as by fire," of 1 Cor 3:13, 15, lead up to the same thought. These and many other passages tell us plainly of the discipline of suffering through which we are to pass. We shall be preserved with fire. That is, we shall be purified, cleansed, and made meet to live in the presence of our heavenly Father, by suffering as the Captain of our salvation suffered. For "He Himself went not up to joy but first he suffered pain."

9:50. "*Have salt in yourselves.*"

Purity from selfish aims is here symbolized by salt. Be thus pure and peace will follow as a thing of course.

10:9. "*What God hath joined together, let no man put asunder.*"

The essence of marriage depends, not on laws, or contracts, or religious ceremonies. It depends first of all on the fact of union.

The sin of all illicit intercourse, whether in adultery, prostitution, concubinage, yea, only too often, too, in what is supposed to be true and lawful marriage,—the sin in all of these is the same. It is the sin of attempting to separate pleasure from its natural result,—duty. There is no pleasure but the divine order has attached to it its duty. Make the union of man and woman to minister simply to pleasure and the lusts of the lower nature become predominant.

Why do so many marriages become divorces?

Because the marriage state has become in so many instances a systematized prostitution. Men and women seek the cover of the law and the respectability of outward conformity to it to commit the very sin of the prostitute. They seek a pleasure which they determine to separate from its consequent duty.

So the evil of every system that multiplies facilities for divorce is but a winking at this sin by those who have determined to have it so.

"WHAT GOD HAS JOINED TOGETHER, LET NO MAN PUT ASUNDER."

10:13–16. "*They were bringing little children to him to have him touch them*," *etc.*

S. Luke, in chapter 18, verse 15, uses a word which implies that these little ones were infants. The fact that they were brought to our Lord indicates that there was something in his look or manner to attract them to him. He seems to have impressed their mothers with the feeling that he loved them. At any rate such a feeling would naturally be deepened by his acts and words when he took into his arms the child he set before his disciples as the pattern of the true greatness of humility (9:36), and taught them that the angels of those little ones do always behold the face of the Father (S. Matth. 18:3).

The motives of the disciples in rebuking those that brought the little ones to Christ has been connected with what they had just heard from their Master's lips. To

their darkened understandings, he had just appeared to claim for the "eunuch" life a special dignity and honor (Matth. 19:12). What, then, could the pressing claims of mothers and their children be to him? They are but a vexation and hindrance. They are an altogether unwelcome interference with the higher religious life of meditation and of prayer.

Thus, at least, have many would-be directors of religious thought and feeling since then intimated. But what saith the Master? "*Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God.*" He was very much displeased at the action of his followers. He promptly expressed his displeasure, he at once set himself to right the wrong they had done in thought and in deed.

To receive the Kingdom of God "as a little child" is to receive it after the manner of a child, that is, to receive it with the utmost simplicity, with unwavering faith, with unalloyed humility and with sincere love.

As the words of the original tell us, one by one, our Lord took the little ones in his arms and blessed them. Because of these words and this act the Church of England and the American Church following her have found in this Gospel scene their true and ever abiding warrant for Infant Baptism.

More than such passages as Acts 16:15, 33, and I. Cor. 7:14, more than the authority of primitive antiquity, more than the analogy of the Jewish Sacrament of Circumcision, more than the legal fiction on which the Catechism lays stress that they fulfill the conditions of baptism by their sponsors,—more than any of these or all these together, this scene justifies the Church of Christ at large in commending infants, as such, to the blessing of their Father in heaven.

The blessing and the prayer of Christ cannot be regarded as a mere sympathizing compliance with the fond wishes of the mothers. So if infants were capable of receiving spiritual benediction and grace in those days, why not now?

The Baptismal Offices of the English and American Churches, at one with the teaching of Christ in this story, answer most emphatically, they can.

10 : 19. "*You know the commandments.*"

One who has great possessions gathered by the usual methods of business needs to examine himself carefully by such commands. Do not defraud. Are there no ill gotten gains in your coffers? Have you kept back no wages of the reaper? Driven no sharp bargains? How about your treatment of the poor, widows, and orphans, for instance?

10 : 20. "*I have kept all these from my youth.*"

No doubt, this rich young man had come like Naaman of old, thinking of some great thing to be required of him.

Our Lord simply calls him back to the commandments, the every teaching of his childhood. It was as if Christ should say to him, come up to the stature of what you already know and you have enough to do.

And yet, there was a fervor about this zealous questioner such as gained Jesus's love. So he does not spare the discipline He sees he is in need of, the test required for the completeness of his life. "*Sell what thou hast and give to the poor.*" He needs to be reminded he is not a sole possessor, but a steward only, of the goods entrusted to his care.

Each true disciple must prepare to follow Jesus in the path of privation and suffering, before he realizes at all how truly it is the path of glory. *Via crusis via lucis.*

10 : 23–27. "*How hard it will be for the rich to get into the Kingdom of God.*"

"See note on S. Matth. 19 : 24.

10 : 29,30. "*No one has left house or brothers or sisters * * * but he will receive a hundredfold.*"

The act of forsaking home and money must not originate in a far-sighted calculation of reward, or the ostentation of a self-chosen poverty. It must proceed from devotion to a Person, and a cause. It must tend to the furtherance of the Good News and the establishment of the divine kingdom.

The insight springing from self-sacrifice for the Kingdom of God's sake multiplies and intensifies the common joys of life. We come into new and ever more appreciated relationships of life. We find ourselves meeting with

new friends on every hand, old indeed, yet ever new and better appreciated every day of our growth in righteousness and true holiness.

Earth, sky, sea— everything about us, above us, underneath our feet—become clothed with new and ever more enticing beauty to the cleansed eyes of those who have conquered self. Yes, they enter fully into the blessedness of those meek ones who "inherit the earth."

But S. Mark reminds us here of another truth necessary to the gaining of this much desired end. "With persecutions" he tells us all this blessedness can alone become our possession.

"With persecutions." What a tone of tender sadness must have marked our Lord's manner as he taught this great fundamental truth of the Christ life.

We seem to hear the words spoken as a parenthesis. He first rouses expectation of the hundredfold of joy and other such great expectations, then ——— in his unique method of teaching new truths, He suddenly presents what appears wholly at variance to the old and well-known truth.

Yes. All things are not smooth and prosperous in the Christ life. "True love never did run smooth" can be said of the heavenly flame beginning to burn in earthen vessel as well as of the lower likeness of it.

Persecution in some shape, trials that test and at the same time strengthen, are inseparable from the higher life of the Kingdom of God.

In the enumeration of what must be left to follow Jesus acceptably the perfect number seven is significant. That same number of what we are to gain makes a marked and significant balance in the thought expressed.

10 : 31. "*Many who are first will be last, and the last first.*"

This points distinctly and emphatically to the ultimate reversal of human judgments.

Unless the spirit of the men of the world become other than it is in self-seeking and its self-complacency, there will ultimately be a very unexpected change of position for them. The last shall be first, the first last.

10 : 40. "*To sit on my right or on my left,*" *etc.*

The Kingdom of God is reserved for those who do Christ-like deeds of love. The highest place in the Kingdom must be reserved for those whose love is most like Christ's in its intensity and its breadth of sympathy. See also note on S. Matth. 20 : 23.

10 : 43. "*Whoever wishes to become great among you must be your servant.*"

The man who is conscious of the promptings of ambition ought to satisfy and purify them at once by finding his greatness in active, well directed service. And this, not because such service leads to greatness of the type which natural ambition is seeking, but because it is in itself the truest and highest greatness. See also note on S. Matth. 20 : 23.

10 : 45. "*The Son of man did not come to be served but to serve and to give his life a ransom for many.*"

Without stating a theory of the atonement, this implies our Lord's death was in some way representative and vicarious.

10 : 46–52. "*Jesus, Son of David, take pity on me.*" "*Go. Your faith has cured you.*"

If we look on this miracle as an acted parable we may well see in it the Son of man opening the eyes of the spiritually blind. We see in it Jesus our Lord, teaching us that He is the light of our souls as well as of our bodies.

Blindness of heart is the only blindness of which men seldom complain and from which they are less apt to beg to be delivered. In fact, it is one part of this spiritual blindness not to recognize it, but on the contrary to think it the brighter, the duller it is. Yet such is the time of all others when we, with blind Bartimæus, need to cry out to Him who is our light and our salvation. With all the strength of faith we can muster for the call we need to beg of him : *Jesus, Son of David, take pity on me*"

Jesus says, *your faith*, not *my power*. He says this to remind men of the great value of such a disposition of heart and soul. He says it also in view of the still more important spiritual miracles he wishes to bring about in the inner

man. He desires to suggest to Bartimaeus and through him to all men, that such a cure is but the beginning of a cure which should reach to the whole man, not to the body only, but to the soul, and the spirit as well.

It is to be noticed Jesus allows Bartimæus to give full scope to his gratitude. He says nothing to prevent the crowd from expressing aloud their admiration and joy. The time for cautious measures is now forever past.

The expression of feeling to which the multitude gives itself up becomes the breath preceding that anticipation of Pentecost which is called Palm Sunday.

11 : 9. *Those going before and those following kept shouting : Hosanna !*"

A great many of these that joined in these pæans of praise thought Jesus was taking possession of his earthly kingdom and was going to deliver the nation from the Roman yoke. So deceived in their hope, and their every illusion become impossible, they turn against him a few days later when they see him in the power of his enemies.

11 : 11, "*As it was already late he went out to Bethany with the twelve.*"

The departure of Jesus from Jerusalem at night is easily explained. The members of the Sanhedrim, provoked the more to destroy him, the more they were seeing him gaining power, were watching all his advances. Forced to swallow their anger during the day of triumph, they were again finding with night the means of revenge. Nothing more easy, in the midst of the sleeping city, than to seize the Nazarene. Jesus prevented the danger, and retired with his Apostles to Bethany.

11 : 13. "*Seeing a fig tree from a distance with leaves.*"

Every traveler in the East has the right to appease his hunger by gathering fruits growing along his route. (Deut. 23.)—The road from Bethany to Jerusalem ought to have abounded in fig trees, for the name of the village of Bethphage, situated between these two towns, means "village of fig trees."

11 : 14. "*Let no one eat fruit from you hereafter forever.*" To understand this curse it is necessary to remember that the fig tree is covered with fruit *before it shoots forth its leaves.* So that the simple fact of its presenting its leaves prematurely to view was as the promise of having already on its branches precocious figs. So it was to gather some to appease his hunger, Jesus directs his steps to this fig tree; a fig tree, not only sterile from the want of fruit, but deceitful by the rich show of its green branches. Hence the terrible anathema which Jesus declares, under the symbol and image of this tree, against haughty hypocrites, against pharisaic men who give forth words instead of actions, vain appearances instead of realities, leaves instead of fruit, form instead of its fundamental reality, spirit.

This stroke of death is the only one that proceeds from our Lord during all his sojourn in the flesh here among us children of men. Nor does it so proceed until the very last day of his active ministry among men. And it then proceeds only that he may penetrate obstinate hearts with the fear of God and so turn them from the error of their ways to renewed life in him.

Yes, even in this apparently hasty and harsh judgment upon the fig tree, our Lord makes his mercy known. For, to teach the lesson he is so anxious to have us all learn, he spares us men and sacrifices only an inanimate creature.

11 : 15–17. "*He went into the Temple.*" The expression: "The Temple" has reference not only to the Temple properly so called, but as well to the surrounding buildings and attachments : courts, enclosures, etc. Just as when in our own language we speak of "a house, a church, a school," we mean not only the main building, but its porches, surrounding and dependent buildings, etc. The sellers of the oxen and sheep were evidently not in the interior of the Temple proper, but in the enclosure and in the sacred court. The sellers of doves and money-changers probably had gone quite into the interior of the Temple itself, as they needed less room than the others.

Under the pretence of facilitating obedience to the Law by placing under his eyes all he can need for the worship

of the Temple, the Priests have made of it an object of gain.

Everywhere in the Church is seen how avarice entering into souls has corrupted her. Jerusalem had its slaughter houses and public markets. But with the authority of the Priests there was trade going on in the Temple itself. So this passage of Scripture is the result. Maimonides also relates that among the several employments in the Temple service there is one of having charge of trading. In his details he points out scandalous avarice exercised under the masque of religion.

11 : 23. "*Whoever shall say to this mountain*," *etc.*

The phrase to "remove mountains" was a natural Hebrew hyperbole for overcoming difficulties. In mentioning "this mountain" our Lord only gives point and vividness to an illustration the disciples readily understood. A mere physical miracle such as the removal of the mountain itself could never be the object of the prayer of a faith such as Jesus is here speaking of.

11 : 24. "*It will be his.*"

Of course, it is here implied that what is asked is in harmony with the laws and will of God.

It is obvious that as a rule such words imply prayer for spiritual rather than temporal blessings. In the request for spiritual blessings, the subjective faith becomes an objective reality. Asking for such things we are actually to believe that we are receiving what we are asking for, while we are asking for them. In every case of prayer for peace, pardon, illumination of the spirit, the promise is spiritually and psychologically true.

11 : 25. "*Whenever you stand praying, forgive.*"

The prayer, even of intense faith, is not perfect unless the temper of the worshiper is that of the charity that forgives offenses.

Such teaching excludes from the prayers of Christ's disciples, wishes more or less vindictive, such as, to past generations, had appeared right and proper. Such teaching excludes from the prayer of the true follower of Christ such petitions as appear in a number of the Psalms,—

those for instance in Psalms sixty-nine, and a hundred and nine. For, however right and proper they may have appeared under a less perfect manifestation of the mind and will of the Father, the love of Christ to-day constrains us to something nobler and purer. From the older type of imprecation contained in such Psalms, as followers of Christ we must advance in the Christ-like spirit of forgiveness. See also note on S. Matthew 6 : 12, and 18 : 28.

11 : 28. "*By what authority are you doing these things? Who gave you this authority?*"

The right to take the place of an instructor was, as a rule, conferred by the Scribes, or their chief representative, on one who had studied "at the feet" of some great teacher (Acts 22 : 3), and had been solemnly admitted to that office by the delivery of a key as the symbol of the right to interpret.

The question here asked implies that the questioners knew the Prophet of Nazareth had not been so admitted.

The second question is intended to give point and prominence to the first. Can he name the Rabbi who has trained him or authorized him to teach? In this question they rely upon that maxim of the fathers which asserts that every one who seeks to teach wisdom must first of all sit at the feet of the wise.

11 : 29. "*I will ask you one thing.*"

Questioning is met by questioning. As one who "teaches with authority and not as the Scribes," our Lord challenges the right of these men to question him on the ground of precedent. Had they exercised that right in the case of the Baptist? If not, they had virtually abdicated their office and had no right in logical consistency to exercise it in the case of another like himself.

11 : 31. "*They began to discuss the matter among themselves.*"

This kind of self-communing is eminently characteristic. In their dealing with the great forerunner, John, the Priests and Scribes had halted between two opinions. At one time they came to John's baptism (Matth. 3 : 7). At another time they said: He has a demon (Matth. 11 : 18).

They watched the ebb and flow of public opinion. They dared not at this time deny John's character of a prophet. To admit that character would have involved the necessity of accepting the witness he had borne to the work and office of our Lord.

11 : 33. "*We do not know.*"

This confession of their weakness is a virtual abdication of the high position they have been so persistently claiming for themselves.

Before such a tribunal Jesus, the Nazarene, may well refuse to plead. He has no need to answer them. For the words he has spoken, the works he has done, the spotless life he has led—these are sufficient proofs of his authority, these tell plainly enough he is from God.

12 : 1. "*A man planted a vineyard.*"

Jesus is well aware that insincerity never stands alone. He knows that when pressed by moral earnestness to cease trifling, to become real and true, it resents the demand as an impertinence. In this parable, therefore, He proceeds, with stern resolution without regard to consequences, to show these triflers the truculent side of their character.

12 : 3. "*They took him and beat him, and sent him away empty.*"

These men have committed the sin to which privileged classes have ever been too prone. They have forgotten duty in thinking only of privilege.

Behold the polite but false hearted gentleman transformed into a ruffian! Who could have believed it? Yet how natural it all is.

"Is thy servant a dog?" asked Hazael of the Prophet. Quite sincerely at the time it may be. And yet he did not fail to commit one of the atrocious crimes foretold to him.

History supplies ample material for illustrating such a complete transforming of a man's nature. She is not wanting in apt instances for proving the humbling truth that refinement and savagery are often not far removed from each other in human nature.

12:7. "*This is the heir. Come, let us kill him.*"
These men make the common mistake of imagining that because sentence against an evil work is not executed speedily it will never be executed at all. So their heart is fully set in them to do evil. The truth of the matter really is, however, they have only been exhausting the patience of a benign judge.

12:13. "*They send to him some Pharisees and Herodians to catch him in his talk.*"
The Syriac calls the Herodians "men of Herod's house." They were, no doubt, what might be called "members of his court." Ths Pharisees are attempting to compromise our Lord by forcing him to answer a political question. They need the presence of active politicians to make themselves doubly sure of their prey. If he says: Pay no tribute, he offends Herod's men. If he says: Pay it, He offends the Pharisees and their followers

12:14. "*Master, we know you are true and care for no one.*"
This narrative on the question of paying tribute to Cæsar shows a most subtle scheme for ensnaring Jesus. Let him answer in the affirmative and he must destroy his influence with the people by stigmatizing his Messianic claims. Let him answer no, and he can readily be seized as a usurper of Roman power.

But Jesus is not easily to be entrapped. He recognizes the fact that even the Jewish theocratic constitution itself distinguishes between the tribute to be paid to the king and the dues to be paid to the Priests and the Temple. This legal distinction becomes only more precise and emphatic when the kingly dominion falls into Gentile hands. What remains to be said, therefore, is not God *or* Cæsar, but God *and* Cæsar, each in his own sphere. Jesus himself had never felt the least contradiction between these two orders of duties. His own pure consciousness, therefore, presents him with this remarkable solution of an apparently insurmountable difficulty.

Jesus knows well enough the best way for his countrymen to gain again their own theocratic independence. Let them render to God freely and fully what belongs to

him and they will not be long in gaining again David, in stead of Cæsar, as their Lord.

12:17. "*Give back then to Cæsar what is Cæsar's, and what is God's to God.*"

In all questions of real or seeming collision between secular authority and spiritual freedom, the former claims obedience as a fact of God's ordinance up to the limit where it encroaches on the rights of conscience, and prevents men from worshiping and serving God as they ought to do.

In things indifferent, the citizen should give a loyal obedience, the state, a generous tolerance. These are the two correlative elements of social order and freedom upon which all the others depend.

Questions arise now and then as to whether the limit has, or has not, been transgressed in this or that particular instance. For these the principle does not give a direct answer. Nor in the nature of things can it. All it can prescribe is that every such question should be approached in the temper which seeks to reconcile the two obligations and does not seek to exaggerate and perpetuate their antagonism.

12:18–27. "*Some Sadducees who say there is no resurrection.*"

The Sadducees denied the immortality of the soul and the existence of Angels. They differed again from the Pharisees in this:

They admitted nothing of authority outside the Scriptures, and of these, they accepted only that part which is *the Law*, that it to say, the five books of Moses. They rejected all after him. "The Pharisees," says Josephus, "have given to the people traditions which they have received from their ancestors and are not written in the books of Moses. The Sadducees do not allow them any authority. They say they cannot admit what has been written in these books. Hence great controversy arose between the two sects. The Sadducees had the rich on their side, the Pharisees, the favor of the people."

"To prove the truth of the resurrection," says Jerome, "the Lord could have presented celebrated texts, such as:

'Thy dead men shall live. Together with my dead body shall they rise;' or again: 'Many of them that sleep in the dust of the earth shall awake.' But as the Sadducees accepted neither Isaiah, nor Daniel, in whose books these sayings are written, Jesus Christ cites for them the Law of Moses, and he draws from it the proof of the resurrection, saying: 'God is not the God of the dead, but of the living.' The patriarchs then, are living."

Jesus does not here say that glorified men are angels, but that they are like the angels. Angels and men are of two different natures. The one cannot, therefore, be transformed into the other. Glorified men are like the angels and are equal to them in two respects. They do not die, nor marry. By this saying, Jesus ascribes to the angels a body exempt from the difference of sex. Was not this, too, the nature of Jesus?

12:28–34. "*What commandment is the first of all?*"

This was at that time one of the questions which was asked in all seriousness of spirit among the futile discussions of the Synagogue. In their worship of the Law, in fact, the masters of Israel made of morality a labyrinth without issue, accumulating precepts upon precepts and disputing *ad infinitum* upon each of them. For some, the commandments of tradition outweighed those of Moses. For others, the essential thing was to follow exactly Pharisaic customs. The Scribe asked Jesus to decide.

In their ethical teaching the Pharisees had grasped the truth intellectually, though they did not realize it in their lives. Our Lord did not shrink from identifying his teaching with theirs whenever the two were in accord as in this instance. Truth was truth to Him whether uttered by the mouth of a Pharisee coupled with hypocrisy or uttered by himself. See notes on Luke 10:25–30.

12:37. "*David himself calls him Lord; and how is he his son?*"

To answer this they had only to recognize Jesus' origin. Son of David according to the flesh, he was his Lord by his eternal generation. But passion was blinding them, and they kept silent, while the people were hearing them gladly.

12:38. "*Beware of the Scribes*," *etc.*

Jesus here appeals to the unperverted conscience as against the perversions of men's guides.

He closes his public teaching as He began it by protesting against that false casuistry which substitutes the traditions of men for the commandments of God.

12:41–44. "*Was watching how the crowd was throwing money into the treasury.*"

In the sayings which Jesus addresses to his disciples at this time, it is his desire to lead their minds to the true appreciation of human actions according to their quality, in opposition to a quantitive appreciation such as forms the essence of the Pharisaic spirit. So he says to them in reference to this poor widow's act: "*She threw in more.*" In reality with those two cents she threw in her heart.

What a contrast to the avarice for which he upbraids the Scribes and Pharisees! This incident witnessed by Jesus at such a time, resembles a flower come upon all at once in the desert of official devotion. Its sight and perfume make him leap for joy.

13:2. "*There will not be left here one stone on another which shall be not thrown down.*"

Thirty-five years later this sanctuary was falling in the midst of flames never again to be rebuilt. Vainly Julian the Apostate tried to give the lie to the word of Christ: from these ruins, heaped up by the hand of God, the fire shot all of a sudden and put to flight the frightened workmen.

Josephus tells us the Romans under Titus, in only three days, built three causeways and a wall around Jerusalem. This wall extended nearly five miles and left no way out of the city. Since no one could get out, therefore, the famine to which the inhabitants were reduced was so severe that mothers ate their own babes.

The same author describes the scenes after the taking of the city and tells of an incredible massacre of all its inhabitants. The army having no one else to kill, nothing more to take, and its wrath having nothing else to exercise itself upon, Cæsar ordered it to utterly destroy the

city and the Temple, and to level the rest of the wall surrounding the city to the ground, reserving the highest towers such as Phasael, Hippicus, and Marianne, for building a fortress to guard it. The towers remained as a monument to show to posterity what a city it had been, the fortress, a monument of Roman courage in taking it. The rest of the city wall was so utterly destroyed a traveler might doubt whether it had ever been inhabited. See also note on Luke 10 : 15.

13 : 5. "*See that no one deceives you.*"

It is quite remarkable that while S. Mark tells us nothing directly about the Sermon on the Mount, very little indeed about the Charge to the Twelve, only now and then a little of Christ's general teaching, he tells us very fully about his talk with the disciples on the Mount of Olives. Here, too, as one might naturally expect, we find some of the finest external specimens of his Hebraisms. The culmination of his talk, for instance is as fine a specimen of its kind as is anywhere to be found. The refrain, Take care. Watch! So watch! And what I say to you, I say to all, Watch! with its intervening material makes as forcible a stanza and as perfect an external structure as any to be found in S. Matthew or anywhere else in Hebrew Wisdom Poetry.

13 : 15. "*Let him who is on the housetop not go down.*" *etc.*

The houses in Jerusalem, as in most eastern cities, are built in a continuous line and with flat roofs so that a man who happened to be up there resting or meditating could pass from house to house till he came near the city wall and so escape.

13 : 20. "*But for the sake of those whom he chose.*"

The elect are the believers in Jesus. Subtle questions as to whether the choice rested on foreknowledge, or was absolutely arbitrary, lay outside the scope of Christ's teaching. It should trouble us as little. Only believe on the Lord Jesus Christ and you will be saved, is the word of truth upon which we can most firmly rely.

13:24. "*But at that time.*"

Our Lord here speaks in language as apocalyptic as that of John's Revelation. It lies in the very nature of such language that it precludes a literal interpretation.

13:32. "*But of that day and hour no one knows * * * * nor the Son.*"

If we are perplexed at the utterance of this confession of ignorance in One whom we recognize as "the fullness of the Godhead bodily," we may at least find what may help us to wait patiently for a solution of the mystery in Paul's teaching that in becoming flesh the eternal word "emptied Himself" of the infinity belonging to His divine nature and took upon Himself the limitations implied in a real assumption of our humanity. We must guard against thinking the divine nature of Christ took the place of the human soul. See note on S. Matth. 24:36.

14:3. "*An alabaster jar of choice spikenard perfume.*"

The perfume produced from the blossom of the nard was far superior to that produced from the leaves, or from the roots of this plant.

The term *spikenard* is so used from the fact that the blossom of the nard is in shape like an ear of corn (Latin, spica).

What is here translated an alabaster jar was a long vial with narrow neck, closed by a cork; it was sufficient to press the top of this fragile vase to break it and spill the perfume. "The best ointments are preserved in alabaster" says Pliny (Natural History, XIII, 3).

14:5. "*For this perfume might have been sold for more than three hundred dollars.*"

"Three hundred dollars." "Three hundred denarii" the original says. "Three hundred pence," our King James version has it. But as a denarius was the ordinary day's wage of a laborer in our Lord's time we have considered a dollar its equivalent to-day in our country. The value of this perfume is equal to nearly a year's wages of an ordinary laboring man. It has been estimated that more than 75,000 men could have been fed with the proceeds of such a sum. This fact brings out more clearly

the objection made by Judas to the "waste." What a sum it would have been for providing for the poor! See also note on S. Matth. 18 : 28.

14 : 6. "*Let her alone.*"

The Lord Jesus in his sympathy for all human affections recognizes the love lavished in personal devotion as noble and excellent in itself.

How far these words sanction a lavish expenditure on the æsthetic element of worship, church architecture, ornamentation, and the like, is an open question. If the motive in all such work be love and not ostentation, it will most surely be recognized and accepted of God. The wants of the poor have a far higher claim upon our sympathies and our purses than any merely selfish gratification even in the building and adorning of the House of God. Yet it must be remembered the poor have spiritual as well as physical wants. All well directed church building and decoration administer to such wants. Even in outward form and color the poor can be ministered to, and it is a true work of charity to lighten their lives thus and raise it from its usual dull and dreary monotony.

14 : 11. "*They * * * * promised to give him money.*"

See note on S. Matthew 26 : 15.

14 : 21. "*Good would it have been for that man if he had not been born.*"

This was a common proverb among the Jews when any misfortune happened him. Compare Job 3 : 2–19, Jeremiah 20 : 11–18.

In Acts 1 : 20 S. Peter quotes the 69th Psalm as referring to Judas. In Romans 10 : 9, 10 S. Paul applies the words of the same Psalm to all the Jews. And yet he continues: "I say then, have they stumbled that they should fall? God forbid. But rather, through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? * * * * And so all Israel shall be saved." See also note on S. Mark 9 : 43.

14 : 22. "*Take it. This is my body.*"

These words could scarce fail to recall to the disciples what had once seemed to some a "hard saying, which they could not hear" (S. John 6 : 60). They had been told that they could only enter into eternal life by eating his flesh and drinking his blood, by sharing His life, and the spirit of sacrifice which led Him to offer it up for the life of the world. Now they are taught that what appeared impossible then is to become possible. They are to "do this" in remembrance of him and so keep fresh in their memories and heart and lives the sacrifice He has once offered for all.

Under the old Jewish dispensation, every "sacrifice" was a "remembrance" of man's sins. Every Paschal feast was a "memorial" of the first great Passover. So every act such as Jesus now commands is to be a memorial at once of the sins which made a sacrifice necessary and of the one great sacrifice which Christ has offered. In other words, every time we obey Christ's command "do this," we offer ourselves to God a living sacrifice, we offer the sacrifice of praise and thanksgiving, and in the oblation of bread and wine we offer the memorial of the sacrifice of Christ slain for the saving of the world. See also note on S. John 6 : 56–57.

14 : 26. "*When they had sung a hymn.*"

It was customary to repeat Psalm 113 and 114 before the Supper, and after it, Psalms 115–118, which the Jews call the Hymn par excellence.

14 : 33. "*He * * * began to be very much astonished.*"

There is a mysterious contrast between the calm triumphant serenity which has shone in the look and tone of the Son of Man up to this moment and reached its highest point in the prayer of S. John 17, and the anguish and distress now apparent. The change, however, has manifold analogies in the experience of those who have come nearest their Master in character and sufferings. It is but a very short step from the surest confidence and joy, to the horror of great darkness. See also note on S. Luke 22 : 44.

14 : 70. "*For you are a Galilean.*"

The dialect of the Galileans was distinguished by pro-

nunciation and certain expressions, which were readily recognized.

15 : 10. "*For he saw it was for envy the chief priests had handed him over.*"

Pilate knew enough of our Lord's accusers to see through the hollowness of their pretended zeal for their religion and the authority of Cæsar.

It was envy that goaded them on. Envy at the loss of influence and power with the people.

15 : 15. "*When he had beaten him.*"

See note on S. Matthew 27 : 26.

15 : 21. "*They compel a passer-by, Simon of Cyrene, * * * to take His cross.*"

This voluntary service rendered the Saviour has sufficed to draw Simon out of oblivion. Was he a disciple of Christ? The Evangelist does not say so. But S. Mark recalls that he was the father of Alexander and of Rufus, names known to the first Christians as those of their brethren in the law. See note on S. Matthew 27 : 31.

15 : 34. "*My God! My God! Why hast thou forsaken me?*"

In proportion as the lives of the saints of God are like the mind of Christ in purity and holiness, they have exhibited this strange union or rather instantaneous succession of sense of abandonment and intensest faith.

Jesus tasted despair as others have tasted it. But in the very act of tasting it, the words, "My God," were as a protest against it and by them he was delivered from it.

The very Psalm which opens with this broken hearted cry of the forsaken one ends, it should be remembered, in the great joy of triumph, in those words which John tells us Jesus finally uttered, "It is finished." And so, as the words Luke records still further show, Jesus passed out of darkness into the light of His Father's love. See note on 14 : 33 and S. Luke 22 : 44.

GENERAL NOTES.

The word Gospel is from the Anglo-Saxon godspel, from god, good, and spell, news or tidings.

The spacing in the present edition is wider or narrower to indicate greater or smaller breaks in the course of the narrative.

BIBLICAL VERSE STRUCTURE.

In order to understand at all the structure of Biblical verse it must first of all be remembered that it is totally unlike what prevails in English poetry.

Hebrew verse recognizes neither rhyme nor meter.

Its long lost secret was first discovered by Bishop Lowth more than a century after the translation of King James' version. Its underlying principle is the symmetry of clauses in a verse. This has come to be universally called Parallelism.

While, then, the versification of the Bible has neither rhyme nor meter, it has rhythm of the highest order, and that, not of words only, but of lines, and clauses within lines.

The alphabet of Bible versification, then, is the figures of Parallelism.

Of these the simplest are the couplet and the triplet, the couplet consisting of course of two lines, the triplet of three.

"The disciple is not above his master,
But he who is perfect shall be as his master."

"He who hears you, hears me;
He who despises you, despises me;
He who despises me, despises him who sent me."

The next form of Bibical verse is the Quatrain. Its most common form is that of alternation, the first line parallel to the third, the second to the fourth.

"If you forgive men their trespasses,
Your Heavenly Father will also forgive you.
But if you do not forgive men their trespasses,
Neither will your Father forgive your trespasses."

Sometimes a Quatrain is reversed or introverted.

"Beware of false prophets.
They come to you in sheep's clothing.
But inwardly they are ravening wolves.
You shall know them by their fruits."

The next form is the double triplet.

"Keep asking, and it will be given you.
Keep seeking and you will find.
Keep knocking, and it will be opened you.
For every one who keeps asking, receives.
He who keeps seeking, finds.
To him who keeps knocking, it will be opened."

Here there is a double parallelism, the first three lines in a body are parallel to the second three and then the lines are parallel to each other the first to the fourth, the second to the fifth, the third to the sixth.

A reversed Quatrain may have a line foreign to its structure interjected between its middle lines. Two such stanzas occur in succession in S. Matthew 23 : 16-19.

Perhaps the most important form of Hebrew verse structure, and the one most attractive to the genius of its poetry, is the Envelope Figure. In this form a series of parallel lines running to any length are enclosed between an identical or equivalent opening or close, or an opening or a close in which the latter makes a unity with the former, which the intermediate parallel clauses develop.

The finest samples of this form of Hebrew verse in the Gospels are the two stanzas with which the Sermon on the Mount culminates and comes to a most fitting climax. S. Matth. 7 : 24–27.

The stanzas of Hebrew verse are composed of one or the other of these different forms, or a mixture of them.

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